INNOVATIONS OF POPERY IN THE CHURCH of ROME,

CALLING

For Repentance and Reformation; being as a Wall of Separation between Christians and Christians.

Wherein is shewed,

That the Mystery of Iniquity, *Sodom* and *Egypt* Spiritual, *Babylon* the Great, and the Mother of Harlots and Great Whore, are all founded in Innovations.

Given forth partly to stir up our Thankfulness to God for his former Mercies to this Nation in delivering it from the Horrid Popish Thraldom and Ignorance; and for his preserving it at this time from the impending Storm that threatned us: partly also to help to establish those that are wavering in their minds towards it: and to encourage those that are under it, who truly fear God, in expectation of deliverance from under it.

By one that Loves all that fear the Lord, and love Truth and Righteousness in their Hearts, wheresoever they are found.

W. T.

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INNOVATIONS OF Popery IN THE CHURCH OF ROME,

CALLING

For Repentance and Reformation, *&c.*

HAving some things lying fair before me concerning the Church of *Rome* and Popery; and having a desire to express the same with as much

clearneſs and plainneſs as I can; it will be needful for me, in the firſt place to diſtinguiſh both between Perſons and Perſons; and alſo between Things and Things; being prompted thereunto by the manner of our Lord and Maſters writing to the ſeveral Churches in *Aſia*, *Rev.* 2. & 3. He owns the Good, and diſowns the Evil, in the ſame Church, and in the ſame Perſons. He doth not own all for good, becauſe ſome things were good: Nor doth he diſown and reject all as evil, becauſe ſome things were evil. His example I deſire to follow.

Now therefore concerning Perſons, they are thus diſtinguiſhed. The Church of *Rome*, taken in a general ſenſe, conſiſts of theſe three Parts.

1. The Hierarchy, or Ruling Prieſthood, who are as the Leaders and Teachers, and Rulers of the

the People, from the Pope downwards, in Subordination to him.

2. Inhabitants of the Earth; that is, such as have their minds and hearts on the Earth, and have no power of Truth in them: but all their Religion stands only in their outward Form: whose life is in that, and Zeal for that only.

3. Such as in sincerity of Heart seek after the Lord, and pursue (according to their understanding) things that are spiritual or heavenly: who Hunger and Thirst after Righteousness; whose hearts are drawn after the Lord, and who love Truth in the inward parts, and hate Lying, and Deceit. These, altho they may be under many mistakes in judgment or knowledge, by reason of education or outward teaching yet I look upon them as people;

whom God will own; saying to them, *Come out of her my people.*

And concerning things, I distinguish between those ancient Truths, which the Church of *Rome* had, and lived in at first, and still retain; and those Innovations brought in among them afterwards.

And therefore I call nothing *Popery* but *Innovations* introduced, or upheld by some Pope or Popes, wherewith the Church of *Rome* is infested. I do not comprehend those ancient Truths, which they lived in at first in the Apostles days, and which they still retain, under the name of Popery: but as I said, only their Innovations; such as these which follow, and which I shall endeavour to detect by evidence of Scripture, and to manifest the Truth obscured by them, as there is need.

1. The Popes Exaltation, or his

his being made Universal Bishop. This is an Innovation directly repugnant to the Doctrine of Christ, and of his Holy Apostles; and practice of the primitive times. Its contrary to the Doctrine of Christ, plainly expreſt in the Concurring Testimony, both of *Matthew*, *Mark* and *Luke*. Read *Matth.* 20. 25, 26. *Mar.* 10. 42, 43. *Luk.* 22. 25, 26, 27. Its in all these places flatly forbidden the Servants of Christ, to exercise Dominion or Authority over their Fellow Disciples: and they are commanded, not to be like the Princes of the Nations, or Gentiles herein. The words in *Matthew* are these, *Ye know that the Princes of the Gentiles* (or Nations) *exercise Dominion over them, and they that are great, exercise Authority upon them: But it shall not be so among you.* What can be spake more plainly and fully than

this? *But it ſhall not be ſo among you.* The words in *Mark*, and in *Luke* are to the ſame purpoſe, prohibiting this Exaltation and Dominion. And the Apoſtles of Chriſt they kept to this Doctrine: *Paul* denyed ſuch Dominion, 2 *Cor.* 1. 24. *Not that we have Dominion over your Faith, but are helpers of your joy.* And *Peter* excludes this Lordſhip likewiſe, 1 *Pet.* 5. 3. *Neither as being Lords over Gods Heritage, but being enſamples to the Flock.*

Again, if we look at the practical State of the Churches; and take notice of the ſeveral Epiſtles of Chriſt to the Seven Churches of *Aſia*, we ſee no Superiority given therein to one Angel of the Churches above onother. But they are diſtinctly writ unto, as having no precedency one above another, but every one ſtanding diſtinct in his own Sphere or Charge.

Charge. So that this Exaltation of the Popes is diſſonant to the purity of the Goſpel, and crept in through impurity and corruption in after Ages, as by and by I ſhall make appear.

Only firſt take notice, that this Exaltation of the Popes is an Innovation very fitly ſuiting or agreeing with the Myſtery of Iniquity. For *Paul* ſpeaks plainly of ſuch an exalted one in the Myſtery of Iniquity, *Who oppoſeth and exalteth himſelf above all that is called God, or that is Worſhipped* (that is, above all Magiſtrates and Rulers who are called Gods. *Pſal.* 82. 1, 6.) *Who hath his Seat in the Temple of God*, 2 *Theſſ.* 2. So the Pope he hath his Exaltation in the Church or Temple of God.

Now let us take notice how this Innovation of the Popes great Exaltation over all his Fellow Biſhops came in. It had its riſe from

Pride and Ambition: and from the Gift of a wicked Man. Pride and Ambition working in him that was Bishop of *Rome*, and seeking to have the preheminence, he obtained of *Phocas*, then Emperor, that the Church of *Rome* should be, and should be called, *Caput omnium Ecclesiarum*, The Head of all the Churches. And so consequently, that he should be the Head of all the Bishops. This was the rise of the Transcendent Exaltation of the Popes, or Bishops of *Rome*. It was the Gift of wicked *Phocas*; a Man of whom it is recorded, That he was (*Tyrannus, patriæque calamitas, sub quo omnis generis mala exundaverunt*) a Tyrant, the Calamity of his Country, under whom all manner of wickedness abounded. Thus you see what manner of Original this Innovation had: and what the Foundation of it was. And the

Popes

Popes came not to this height till about six Hundred Years or more after the Birth of Christ, as History informs. *Bucholcer* punctually sets down the Year 607. when *Boniface* 3. obtained this of *Phocas*.

But tho the Pope was thus exalted among men: yet hereby he received the greater fall in the Kingdom of Christ, *where he that humbleth himself as a little Child is greatest: But he that exalts himself shall be abased*, *Matth.* 18. 4. & *Ch.* 23. 12. So that his Exaltation is his fall, his earthly Exaltation was his fall in heavenly things: here he fell from the humble and heavenly Station, in which Christ stated his Church. And therefore its not unworthy the Consideration; whether that exaltation of his was not that falling of a Star from Heaven to the Earth spoken of, *Rev.* 9. Especially if

we consider the Concomitants or Consequences of the fall. The Pope now having none to controll him, but being thus exalted above all, he had power to bring in what innovations he would. As the Star fallen from Heaven to the Earth had power given him to open the bottomless Pit; which comes all to one. For what is that Pit? We cannot imagine it to be a Pit in the Earth, that had a Lock and Key upon it: but mans Heart is as a deep Pit, without a Bottom or Foundation: and the imaginations thereof is as a Smoke issuing out of that Pit. Innovations are the imaginations of mans Heart; and like Smoke they darken the Sunshine of the Gospel, and fill the Air (that spiritual Air that mens Spirits should breath in) with darkness, and unwholesome Mists. And this the Pope had power to do when he was exalted;

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and the Star had power to do when he was fallen. And therefore this his Exaltation was his fall. And if he was a Star as the Angels of the Churches were called; this his exaltation seems plainly to be the falling of that Star.

Now therefore, if the Church of *Rome* would reform it self from its Innovations, it must begin here, and bring down its Bishop to his first Station; and divest him of that power to bring in or uphold any Innovations contrary to the primitive simplicity of the Gospel. For while he stands in this exaltation, they can never reform themselves farther than he pleases: And especially while they look upon him as Infallible. For who can pretend to rectify any thing that proceeds from Infallibility.

2. Therefore another Innovation is, The Popes Infallibility. This

This is a device which backs and ſupports his Exaltation, and ſubjects the Thoughts and Spirits of men under him without contradiction. For who dare mutter againſt an infallible Judge? But it might ſuffice one would think, to overturn the Infallibility of Popes, to ſee one Pope Excommunicating another; as *Alexander Tertius* and *Victor Quartus* did; who were both choſen Popes by the Cardinals at the ſame time: and had both the ſame Authority given them. This was in the Year of our Lord, 1159. ſaith *Buchol*: And again in the Year 1439. Pope *Eugenius* was depoſed by the Council of *Baſil*, and *Amadeus* created Pope in his ſtead; and hence great Seditions aroſe. Now if you will have the Council here to be Infallible, then the Pope was Fallible: Or if you will have the Pope to be infallible, then the Council

Council was Fallible : So chuſe here whoſe Infallibility you will ſubvert, whether the Popes or the Councils. Take notice alſo of the acts of one Pope more, for I would not ennumerate many) Pope *Alexander* VI. for the enriching of his Son *Borgias*, prepared a ſplendid Banquet, to which he invited certain principal great men ; of which number Cardinal *Adrian* his familiar Friend was one. He ordered his Servants to ſet before them Wine that was poiſoned ; and to ſet before him and his Son pure Wine. But Providence ſo ordered it, that the Wine that was poiſoned was ſet before himſelf and his Son ; ſo they drank the poiſoned Wine, and the Gueſts drank pure Wine. Here was a great want of the Apoſtolick priviledge whom no deadly drink ſhould hurt : and ſo alſo of the Spirit of Infallibility,

as

as to the preſervation of himſelf, and his Son. But that's not all I aim at. This wicked Murtherer had a little afore that poiſoned another, a Cardinal of *Rome* *John Michael.* Now ſhall we ſay, that ſo wicked a wretch was endowed with the Spirit of God, which only is the Spirit of Infallibility? Doth that teach ſuch Treachery and Wickedneſs? Surely every ſober man will abhor to think ſo.

But I need not ſtand upon ſuch particular inſtances to ſhew the Fallibility of Popes: this will more generally appear as we go along diſcovering other Innovations. For their Innovations contradicting and claſhing againſt the Doctrine of Chriſt and his Holy Apoſtles plainly manifeſt the fallibility and erring Spirit of the Popes.

3. Another Innovation is the Selling of Pardons and Indulgences.

ces. And this is another device helping to support the Popes in their greatneſs, for it brings in much treaſure into the Popes Coffers. And here I ſhall take notice of theſe three things. 1. That Pardons are Sold. 2. That they are a great ſupport to the Popes Exaltation. 3. That this Innovation abſolutely deſtroys the Popes Infallibility, and tranſplants him out of *Peter* into *Simon Magus*.

1. I ſhall prove that Pardons and Indulgences are Sold by the Popes: for ſome will deny anything, though never ſo manifeſtly known; although the modeſter ſort of men under the Popes will not deny it. I ſhall paſs by their annual and more frequent ſelling of Pardons; and manifeſt their greater Fairs for the ſale of them. For they have invented certain great Fairs or Marts when men are to flock to *Rome*, to buy them.

And

And these Fairs they call their Jubilees. They put the name *Jubilee* upon them, but they are plainly Fairs for Pardons and Indulgences. In the Jubilees Men went out free without Money: but here they are to pay their Money; therefore it is a Fair not a Jubilee. The first that invented these was *Boniface* VIII. in the year of our Lord 1300. And he ordained this great Fair (or mercenary Jubilee) to be kept every hundred year. After him (but not next) *Clemens* VI. impatient of so long a stay for a Fair (because his Life was not likely to reach to it) he reduced this their pecuniary Jubilee to every fiftieth year: So in the year 1350. he kept his great Fair. Then in the year 1400. *Boniface* IX. kept his great Fair. Another was kept in the year 1450. But now they began to think fifty years was too long

long between Fair and Fair, ſo *Xyſtus* contracted them to twenty five years diſtance: and he kept his great Fair, Anno 1475. Chronologers have punctually expreſſed the years; which puts the ſale of Pardons out of doubt, if any ſhould queſtion it.

2. Take notice that theſe are a great ſupport to the Popes Exaltation: ſuch multitudes of men flocking from all parts to *Rome*, to buy their Pardons, that they could ſcarce walk one for another in that great City. In one of their Jubilees about two hundred men, its ſaid, were kill'd by the great Croud at the Bridge *Sancti Angeli*, as they haſted for Pardons; ſome trod under foot, and ſome preſſed to death by the croud, and others thruſt into the River. And yet ſuch great Fairs or Marts would not ſatisfy the avarice of ſome of the *Popes*: but they ſent

after-

afterwards their pardons to remote places to be ſold. *Alexander* VI. the year after his Jubilee, ſent his Indulgences far off to be ſold. *In Germaniam* (ſaith my Author) *atque alias longinquas Provincias Diplomata cum ampliſſimis Jubilei Indulgentiis miſit, paſſimque vendidit, propter eos qui Romam venire neglexerunt, vel venire non potuerunt.* This was pretended to be for the ſakes of thoſe that neglected, or could not come to *Rome* at the Jubilee: By his Legates he ſold them Pardons every where, *paſſim vendidit Buchol. a Volater, anno* 1500. This Simony hath greatly helped to enrich the *Popes*, and to bear them up in their high Exaltation in the World. Are theſe likely to be Succeſſors of the Apoſtles? and to ſit in the Apoſtolick Seat? Who ſaid, *Love not the World, neither the things that are in the World.*

If

If any Man love the World, the love of the Father is not in him. 1 John 2. 15.

3. This Innovation or invention of Selling Pardons of Sins absolutely deſtroys the Popes infallibility, tranſplanting him out of *Peter* into *Simon Magus*: that is, out of that Spirit that was in *Peter*, into that Spirit that was in *Simon Magus*. So that although the Pope pretend to be *Peters* Succeſſor: Yet he is fallen from *Peter* to *Simon Magus*. The Spirit that was in *Peter* abhorred the very thought of Selling the Spiritual gifts of God for Money. But the Spirit that *Simon Magus* was of, and ſo the Popes are of, hath thought that the Spiritual gifts of God may be purchaſed with Mony. This is a great fall, to fall from one to whom the Key of the Kingdom of Heaven was committed, to one whom he Excluded

out

out of the Kingdom, and turned the Key againſt him: Saying. *Thou haſt neither part nor lot in this matter: Thou art in the gall of bitterneſs, and bond of Iniquity.* And what was the ground of all this great Severity? only this; Becauſe (ſaith *Peter*) *thou haſt thought, that the gift of God may be purchaſed with mony.* Act. 8. 18. to 24. And is not this very thought the Popes thought?

Now I entreat you, weigh theſe things. Is not the pardon of Sins one of the greateſt gifts of God? And does not the Pope think that it may be purchaſed with Money, ſeeing he ſells it? Is not here the ſame thought that was in *Simon Magus*, for which he was ſo ſeverely ſentenced by *Peter*, and *Excluded* by him from all right in *diſpenſing the Spiritual Gifts of God?* Will you ſay that *Peter* condemned this thought in *Simon Magus*,

gus but is of another mind now; and approves of it in the Pope? If ſo, then you will condemn *Peter* as one faln from his own *Stedfaſtneſs*, and not the *Pope*. If you ſay, the *Pope* doth not think as *Simon* did; he doth not think that the Spiritual Gift of God may be purchaſed with Money; then I ſay, He is ſtill the worſe, to ſell that Spiritual Gift, the Pardon of Sins for Money, which he thinks cannot be purchaſed for Money, For in ſo doing, he both robs them of their Money; and deceives their Souls, making them believe a Lie. And if the *Caſe* be ſo with the Pope, as it was with *Simon Magus*, who thought that the Gift of God might be purchaſed with Money, where is his *Infallibility?* yea, where is his power to pardon Sin? Do you think that *Simon Magus* had power to pardon Sin? Or that one in his Sin hath

power

power ſo to do? Seeing he that was guilty of that Sinful, Carnal Thought, is excluded with him from having any part or lot in diſpenſing the Spiritual Gifts of God, except you will make *Peter* partial, in excluding one and not another, who is in the ſame fault. Again, doth not this alſo help to confirm that the Pope, being faln from *Peter* to *Simon Magus*, is that faln Star mentioned before?

4. Another Innovation was that called *Annatæ*. An Invention very near of Kin to the ſelling of Pardons: for this is a kind of ſelling of *Benefices*. For they were not to enjoy *Benefices*, but under this Condition, that they ſhould pay half of the yearly profit into the Popes Treaſury. This, and the ſelling of Pardons hugely increaſed the Popes Treaſure. *Quæres Blondo & Platina teſtibus, Pontifices Romanos* Boniſacii *Succeſſores*,

res, non minus Christiani Orbis quam Urbis Dominos reddidit. These things made him Lord, as well of the whole Christian World, as of the City. You may see more of this in the Year 1400 from the Nativity of Christ, quoted by *Bucholcer.* Where he saith, This Custom all submitted to, except in *England*, where the same was yielded to concerning the Bishops, but not in other Benefices. Now if we may not call this Symony, what other name shall we give it? Seeing it is a kind of selling and buying of Spiritual Benefices, as they are called. And judge Ye whether *Peter*, or *Paul*, or any other of the Apostles made filthy Lucre the Door, by which they let men into the Ministry, as the Popes do. And yet the Pope call'd this Treasury, into which this is paid, *The Apostolick Treasury*: As if the Apostles had set up,

or uſed ſuch an Earthly Treaſury. I mention this invention, becauſe it was one thing that greatly ſtrengthened the Popes in their high Exaltation: And alſo becauſe it impairs the Popes Infallibility, to ſee them act ſo contrary to the Spirit of the Holy Apoſtles of Chriſt; and yet giving it ſome Title to the Apoſtles, by calling this the Apoſtolick Treaſury.

5. Another Innovation, is the Popes Uſurpation of a Power over Emperors, Kings, Princes and People, in their Temporal concerns: So as, with a Word he can dethrone one, and have another ſet up, at his pleaſure, under his Dominion. Was there any thing that tended to this in any of the Apoſtles Practiſes, or Doctrine? Or for many Ages and Generations after them? Were not the Biſhops in Subjection, as to temporal affairs, under the Princes of the

the World? And not one of them authoritatively above another, until wicked *Phocas* gave the Precedency to ambitious *Boniface* 3. And yet then, he did not give him power over himself, or over any ſecular Princes. So that this was an Uſurpation and Innovation of the Popes afterwards: and was practiſed by ſome of them; and they got it decreed in ſome of their Councils. And *Boniface* 8. (who firſt inſtituted the Mercenary Jubilees, the ſame Year that he celebrated the firſt Jubilee,) Writ, *That he was Lord in Temporals and Spirituals, in the whole World.* Of whom it is recorded by *Platina* thus: *Qui Imperatoribus, Regibus, Principibus, Nationibus, populis terrorem potius quàm Religionem injicere conabatur: quique dare regna & auferre, pellere homines ac reducere pro arbitrio animi conabatur*, &c. His endeavour

deavour was to be a Terror to Emperors and Kings, Princes and People: To give Kingdoms, and take them away at his pleasure.

Now here take notice, that as the Popes Exaltation of himself was foreshewed, 2 *Thess.* 3, 4. *So this Power and Dominion of the Popedom over Kings and Princes was foreshewed, Rev.* 17. *ult.* under the representation of a Woman, there expounded to be a great City reigning over the Kings of the Earth. *And the Woman which thou sawest, is that great City, which reigneth over the Kings of the Earth.* Or nearer the Greek thus, *Which hath a Kingdom above the Kings of the Earth.* Which Kingdom, if it be not the Popedom reigning over the Kings of the Earth, deposing them at pleasure, and Surrogating others in their stead, then I confess I know

know not what it is. But if other Circumſtances in that Chapter be conſidered with this, I think it will put this out of doubt: which here I cannot ſtand upon, without too great a diverſion and interruption; but in its proper place, following where the Hierarchy of *Rome* comes to be ſpoken of, by Gods aſſiſtance, I ſhall demonſtrate.

Another innovation is, *The Exerciſing Dominion over mens Faith.* It may be ſomething of this kind might begin before the Popes were ſo named: But however its upheld and practiſed by the Popes; and was not owned by the Apoſtles Doctrine; but is an Innovation contrary to the ſimplicity and purity of the Goſpel, whereſoever it is found. That it is a piece of Popery, and upheld by them, is manifeſt by their puniſhing and cruel handling of

thoſe that in Conſcience towards God, and faithfulneſs to his Truth, cannot ſubmit to thoſe their humane Innovations, which they ſee to be ſo. But the Popes who have arrogated to themſelves Power and Dominion over the Perſons and Thrones of Kings and Princes, are not ſatisfied without the like dominion alſo over the Throne of God, the Conſcience; and except they model mens Faith, and caſt them all into one Mould: which thing the Apoſtles durſt not do. The Apoſtle *Paul* diſclaims this Dominion over mens Faith, 2 *Cor.* 1. 24. And he durſt not judge the Faith or Conſcience of the different believing *Romans*, when ſome of them kept a Day, and others kept it not; and when ſome of them did Eat Herbs, and others did Eat Fleſh; and both to the Lord as he judged: and therefore he defends

ſends them both, one againſtthe other; and judged nothing but their judging of one another in ſo doing, *Rom.* 14. 4, 5, 6. And then he puts them in mind of Chriſt's Prerogative in this caſe, *ver.* 10. Saying, But why doſt thou judge thy Brother? Or why doſt thou ſet at nought thy Brother? We ſhall all ſtand before the Judgment Seat of Chriſt. But the Popes are not of *Pauls* mind; they will have men believe as they believe, or elſe Burn them alive. If this be not to exerciſe Dominion over mens Faith, and Conſcience, what is; And if this be not an innovation contrary to the ſimplicity, purity, mercy and meekneſs of the Goſpel, nothing is; which ſaith *In meekneſs inſtructing thoſe that oppoſe themſelves*, 2 Tim. 2. 25. not burning them, as is done under the Tyrannical Popedom.

7. But

7. But to back this their cruel Dominion over the Faith and Conſciences of men, and to palliate it, and make it take place, and go down with their people, they put the Name Heretick upon thoſe who cannot conform to their Innovations; that they may incenſe people againſt them. And this is another Innovation. And ſo they heap Innovation upon Innovation. Whereas indeed and in truth, nothing is Hereſie but that which oppoſes the Truth of the Goſpel, delivered by Chriſt and his Holy Apoſtles. To oppoſe falſe Doctrine, and innovations of men is no Hereſie: But to bring in Innovations contrary to the Truth of the Goſpel, and to require ſubjection thereto, this is certainly Hereſie. Therefore let them that call, or count men Hereticks look to it, that they be not found the greateſt Hereticks, devouring

devouring innocent Lambs of Christ under that false notion. And indeed here is a notable Stratagem of Satan, whereby to make them that fear God, and abhor mens inventions, as Sheep fit for the Slaughter, even to fix opprobrious Terms upon them. For this begets an *Odium* in the minds of Blindfolded people against them: and makes them through hatred ready for Butchers, and to execute Massacres and all manner of mischief against the Faithful Servants of Christ, under that notion of being Hereticks. It must be under some such disguise, that the Great Whore makes her self drunk with the Blood of Saints, and with the Blood of the Martyrs of Jesus; such as bear witness to him and his Truth against the Innovations of men.

8. And so that's another Inno-

vation, namely, To rid men out of the Earth whom they call *Hereticks*. It's no ſin to deſtroy them, ſay they: Yea further, they have made it a Law, to Burn them. And this hath not been a dead Law: or like a Sword kept in a Scabbard; but hath been cruelly executed where the power of the Popedom hath prevailed. I am ſure this cruelty is an Innovation: for there is no ſuch Doctrin from Chriſt, or any of his Apoſtles; but poſitive Doctrin againſt it. Therefore that Law and ſuch other deſtructive Laws, and the execution of them, muſt needs be Innovations of men. *Chriſt Jeſus* our Lord ſaid, *He came not to deſtroy mens lives, but to ſave them*, Luke 9. 54, 55, 56. But this Spirit that hath got into the Popedom comes to deſtroy mens lives, therefore is a Spirit contrary to the Spirit of Chriſt. It's another Spirit crept in under the pro-

profeſſion of the Goſpel, not his. Chriſt Jeſus our Lord ſaid alſo concerning the *Tares* which his Servants would have been plucking up, *Let them alone.* How long were they to let them alone? Even *till the end of the World.* And then the Angels muſt do that work, *Mat.* 13. 29, 39. Men are not infallible, they may miſtake; Therefore the Lord ſaid to his own Servants, *Let them alone*, leſt ye pluck up Wheat with Tares: He will not have them do that rooting Work; but he will ſet thoſe to do that work that can more certainly diſtinguiſh between Tares and Wheat, even the Angels; & they ſhall not do it neither, till his appointed time, even the end of the World. This therefore muſt needs be an Innovation contrary to the command and will of Chriſt, to be doing this work, under any pretence, namely, to be rooting out Tares (if they really be

be ſo) out of the Field of the World, before Chriſt's appointed time. Again, it's againſt that Golden Rule of Chriſt, *As ye would that men ſhould do to you, ſo do ye to them*, Mat. 7. 12. Now would any man have others to burn him becauſe he cannot believe as they believe? Would thoſe burning Popes have any of the Reformed Churches to burn them, or their People, becauſe they believe not as thoſe Reformed Churches believe? I think not. And yet it were but *Lex talionis*, like for like, if they did ſo. But I never heard of any call'd a Reformed Church, that ever did ſo: nor I hope ever will: altho they may have retained too much Popiſh Cruelty ſtill unreformed of.

9. Another Innovation is, *The Forbidding Marriage to their Clergy* (ſo called.) This is an Innovation alſo wherein they exerciſe Dominion over the Faith and Con-

Conſciences of others; and is directly contrary to the Scriptures. *Have we not power*, ſaith the Apoſtle, *to lead about a Siſter, a Wife, as well as other Apoſtles, and as the Brethren of the Lord and Cephas*, 1 Cor. 9. 5. And again, 1 *Tim.* 3. 2. *A Biſhop muſt be blameleſs, the Husband of one Wife*, &c. And *verſ.* 11. *The Deacons Wives muſt be grave*, &c. And *verſ.* 12. *Let the Deacons be the Husbands of one Wife.* Hence you ſee its clear that they that are in the Miniſtry have power to Marry. But the Spirit of God dictating this liberty to *Paul*, immediately in the beginning of the next Chapter (which was a continuation of his diſcourſe about Marriage) he ſhews him an Innovation that ſhould ariſe contrary to this liberty, and he ſaith thus: *Now the Spirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the Faith, giving heed to ſeducing Spirits*,

rits, and Doctrines of Devils; ſpeaking lies in Hypocriſie, having their Conſciences ſeared with an hot Iron; forbidding to Marry, and commanding to abſtain from Meats, &c. Here the Spirit of God ſeems to point at this very thing, even at the Popes prohibition of Marriage to Biſhops and Deacons, and ſuch as were to be admitted into the Miniſtry; becauſe it follows ſo quickly after that liberty of Biſhops and Deacons to be Marryed. And the words that accompany this prohibition of Marriage are worthy to be taken notice on. It ſhall be by perſons that are *fallen*, or departed from the pure Faith of the Goſpel (who ſhall have power over Biſhops, and are fallen) giving heed to ſeducing Spirits and Doctrines of Devils; *Speaking lies in Hypocriſie, having their Conſciences ſeared with an hot Iron* (as hardned in their Conſciences as a thing ſeared with an hot Iron.)

Iron.) Then as a visible Character of such persons he gives these two open Marks, that every one that runs may read them. *They shall forbid Marriage*, that's one: *And command to abstain from Meats*, that's another: both which are found in the Popedom. They have power over Bishops, to forbid their Marriage: and they are fallen very low from the purity of the Faith or Gospel, as hath been shewed before: And these also impose it upon their People as a matter of Conscience, to abstain from Meats. And the words *Forbid* and *Command*, shew that these things came in by force and power; not by a voluntary taking up. The Prohibition of Marriage was very stiffly withstood by the Clergy: but the power of the Pope prevailed against them. The Contest about this Innovation *Bucholcer* expresses very plainly, in the

the words of *Schaffnaburgenſis*, ſhewing it to be an impoſition of *Hiltebrand* call'd *Gregory* 7. *Anno Chriſti* 1074. The Popes had need to keep the Scriptures from their People: for otherwiſe which of them could read this firſt Epiſtle of *Paul* to *Timothy*, and not ſee the Error of the Popes in this matter, expreſſed ſo plainly, *chap.* 3. 2, 4, 11, 12. and *chap.* 4. 1, 2, 3.

10. Their ſetting up Images and Pictures, and bowing to them, or before them in reverence to them, is another Innovation. And this is imputed to them for Idolatry. For what is Idolatry, but bowing with reverence to an Idol? or worſhipping an Idol? And this is flatly contrary to the Second Commandment, the words whereof are thus, *Thou ſhalt not make unto thee any graven Image, or any likenſs of any thing that is in Heaven*

ven above, or in the Earth beneath; or in the Water under the Earth. Thou ſhalt not bow down thy ſelf to them, nor ſerve them: for I the Lord thy God am a jealous God, viſiting the iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me: and ſhewing mercy unto thouſands of them that love me, and keep my Commandments. What man reading this Commandment, and ſeeing or beholding their Images, and their bowing towards them, could think otherwiſe, but that they worſhipped them? Or who could think, but that this practiſe is a breach of this Commandment? Yea, they themſelves that have patronized this Idolatry, have been ſo ſenſible of their contradiction of this Commandment hereby, that they durſt not let it ſtand: but have turned it out: becauſe it looks their Image-

Image-worſhip ſo full in the face: and is ſo plain that it would ſet the heart of every ſingle-hearted man againſt it. And this turning of the Second Commandment out of doors, is a plain demonſtration againſt them of their conſciouſneſs that they are guilty of the breach of it. For if they did not know that it were againſt their Idolatry, what need they turn it out of doors? And to deceive the Simple, they have made up the number of ten, by dividing the laſt into two. Thus they dare tamper with the Commands of God! Durſt any man whoſe Conſcience is not ſeared, expunge a Command of God, which was writ with his own finger, and given with ſo great ſolemnity, as this was as well as the reſt, at Mount *Sinai*? I know the Sophiſtry of thoſe that would palliate this their Idolatry by frivolous diſtinctions

of

of Worſhip. But the Lord hath expreſt himſelf ſo fully againſt all appearance of Worſhip in this point, that he hath laid all their vain diſtinctions of Worſhip void. For whereas he hath in this Commandment declared himſelf to be a jealous God; doth not this warn every man to flee from every appearance of the breach of it, leſt he by tampering with Image provoke the eyes of his Jealouſie? And doubtleſs this was ſpoken not only in reſpect of his own Jealouſie, who ſees the purpoſes and intents of every heart; but alſo of the jealouſie of his faithful People, who would be offended thereby: and in offending them thereby, he is offended. Now let any judge; Is not here an appearance of Worſhip done to Images, when they bow before them, and towards them with reverence? If a jealous man ſhould ſee ſo much reſpect

ſpect and reverence between his Wife and another Man, and ſee her ſo Idolize him, as they do their Images, would it not beget Jealouſie in him? Appearances of great reſpect beget Jealouſie. Now I ſay, why hath the Lord declared himſelf to be a Jealous God in this Commandment, but to admoniſh us thereby to ſhun all appearance of the Breach of it? according to the Exhortation of *Paul*, 1 *Theſſ.* 5. 22. *Abſtain from all appearance of Evil.*

For the Breach of this Commandment, the Jews ſeverely ſmarted many times: and ſhall not ſuch as are called Chriſtians take warning thereby? Nothing provoked the Lord ſo much againſt his people *Iſrael*, as Idolatry, and ſhedding innocent Blood: and ſhall we think that ſuch things do not provoke his holy Spirit now? And a pretence of honouring

ing God thereby will not excuſe men to him. The Jews when they had made a Calf in the Wilderneſs, and Sacrificed to it, and Feaſted with thoſe Sacrifices, this was done in pretence to the Lord, who had brought them out of *Egypt*. Therefore when *Aaron* proclaimed a Day to do Sacrifice to the Calf, he proclaimed it thus, *To morrow is a Feaſt to the Lord*, Exod. 32.5. You ſee this was pretended to be done to the Lord, & the people came upon that Proclamation, as keeping a Feaſt to the Lord, and did Eat and Drink, and make merry; and in their Sacrifice celebrated their deliverance out of *Egypt*. But they would have that Calf to repreſent their Deliverer, and therefore attributed that Title to the thing repreſenting; which was due only to the Lord, whom they would repreſent. For we cannot imagine that they, who

ſo

ſo lately had ſeen the wonders of the Lord, in bringing them out with a high hand, and went before them in a Pillar of a Cloud and Fire, could believe that Calf to be their Deliverer; both becauſe it was made after they were delivered; and alſo becauſe it was made of their own Ear-Rings, and Gold which they gave to *Aaron* to make it of: but they put *Signum pro re ſignificata*; the ſign for the thing ſignified; which the Lord will not approve of in ſuch caſe. And therefore in this place and to this Innovation I may here add their Idolatry uſed in their Sacrifice of the Maſs, worſhipping the Sign for the thing ſignified. Namely, their worſhipping of that which their own hands have made; which was always counted Idolatry in Scripture. Their Land (ſaith the Prophet *Iſaiah*) *is full of Idols: they worſhip the Work of their own*

own hands, *that which their own Fingers have made. And the mean Man boweth down, and the Great Man humbleth himſelf; therefore forgive them not*, Iſa. 2. 8, 9. And again in the New Teſtament its ſaid, *The reſt of men which were not killed with theſe Plagues, yet repented not of the Works of their Hands, that they ſhould not worſhip Devils and Idols of Gold, and Silver, and Braſs, and Stone, and Wood, which neither can ſee, nor hear, nor walk*, Rev. 9. 20. Now conſider, is not this the Work of their own hands, that which their own Fingers have made? Is it not a God of their own making? Do they not firſt make the Bread or Wafers, and then make it a God by ſpeaking a few words? And is it not ſuch a God as can neither ſee, nor hear, nor walk, nor ſpeak? By which Characters Idols are frequently deſcribed: and will you have Chriſt Jeſus to come under

under the deſcription of Idols, and make him like them? *The Idols of the Heathen have Mouths, but they ſpeak not, Eyes but they ſee not, Ears but they hear not.* They are known to be Idols, becauſe they can neither ſpeak, nor ſee, nor hear: and will you make him like one of them? Read and conſider, *Pſal.* 135. 15, 16. and *Pſal.* 115. 3, 4, 5, 6, 7. *Where you may plainly ſee, not to hear, not to ſpeak, not to ſee, not to ſmell, not to handle, not to walk are made notes of an Idol to know them by.* And will you now make our Lord Jeſus Chriſt, by whom the World was made, like a Dumb Idol? Will you make that to be he, which was only left for a Memorial of him? *Do this as often as ye do it in remembrance of me,* ſaith he. He makes it but a Sign, for a Memorial of him.

I do believe that many may be verily perſwaded, that the Bread and

and Wine are really the Body and Blood of Christ: and so use it with great reverence, as if it were he; and that they think they do honour him thereby. But it is great dishonour done to him, if you well consider the thing. For first it brings him under the Circumstances of the Idols of the Heathen, as hath been shewed. 2. To offer him up again, invalidates that one Sacrifice of himself upon the Cross, once for all, by which he hath for ever perfected them that are sanctified.

But I know you stand upon the literal words of Christ, *This is my Body.* And therein I can bear with you a little, because many may think, that they verily obey Christ therein. But if you well weigh it, you will find that those words are not to be taken literally, but figuratively, as many other of his expressions were: as for in-

ſtance, *I am the Door, I am the true Vine, my Father is the Huſbandman*: Take one more, which comes near to that ſaying, *This is my Body*, namely this, *Except ye Eat the Fleſh of the Son of Man, and Drink his Blood, ye have no life in you*, John 6. 53. Some took that in a literal ſenſe, as you do thoſe words, *This is my Body*. But let us mind his own expoſition of them; for that comes near to the Caſe in hand. *The words that I ſpeak unto you; they are Spirit, and they are Life.* (What do you talk of the Fleſh) *The Fleſh profiteth nothing: Its the Spirit that quickeneth*, John 6. 63. Whereby he ſhews plainly, that this Eating of his Fleſh he ſpake of, was the receiving and nouriſhing of his Spirit in our Hearts, which gives us life; a Spiritual Life in him. A like expreſſion to this he uſed to the Woman of *Samaria*, *John* 4. 14.

4. 14. where he compares the receiving and embracing of his Spirit to drinking of Water: the words are theſe, *But whoſoever drinketh of the Water that I ſhall give him, ſhall never Thirſt: but the Water that I ſhall give him, ſhall be in him a Well of Water, ſpringing up into everlaſting Life.* You ſee by Water, he underſtood Spirit, and by Fleſh and Blood he underſtood Spirit: which were Metaphorical expreſſions. And ſo here in theſe words, *This is my Body*, he ſpake after the ſame manner: For when as he ſaith, *The Fleſh profiteth nothing*, to what end ſhould we imagine, that he left his Fleſh to be eaten.

But then as for the Offering of him up by a Prieſt. This is an intruſion into the Mediatorſhip of Chriſt, who only could offer up himſelf to God: He being both the Sacrifice, and the Prieſt ſet

apart by God for that work, whom all the Priests under the Law typifyed. And he did this himself, *Once for all. And there remains no more Sacrifice for Sin. For by one Offering he hath perfected for ever them that are Sanctified.* You may read that word *Once* expressed many times in the *9th.* and *10th.* Chapters of the Epistle to the *Hebrews*, whereby is shewed the Difference between the Sacrifices of the Law, which were types, and that one Sacrifice of Christ, which was the substance: How they were offered often, because they could not make the Comers thereunto perfect as pertaining to the Conscience: but this Sacrifice of Christ was offered but *Once*, because it is of Efficacy at once offering, to make the comers to it perfect, as pertaining to the Conscience, that is, to clear their conscience, that they may draw near

near to God, in full assurance of Faith, having their Hearts sprinkled from an evil Conscience, *Heb.* 10. 22. Many things might further be spoken upon this point; but it being much controverted by others, I hasten to other things. Only give me leave to commend one thing worthy to be read by all that are in doubt upon this Subject. And that is the Epistle of the Prophet *Jeremy* sent to the Captives in *Babylon*. You may find it in the *Apocripha*; its the last Chapter of *Baruch*, the whole Chapter. Where, setting aside the Matter that their Idols were made of, their description by their impotency to do any thing, or help themselves, beside many other circumstances, may as well be applyed to that which is called the Host, as it was to them; whereby they are known to be no Gods. They cannot speak,

they cannot feel it they be gnawed upon by Worms, they cannot save themselves from Thieves or Robbers, but stand in need to be kept with Locks and Bars from Robbers, if you set many Candles before them, they cannot see one, there is no Breath in them, they are born by men, having no feet to go with, whereby they declare unto men, that they are nothing worth, if they fall to the Ground at any time, they cannot rise up again of themselves: nor can they move themselves. By these things ye may know that they are no Gods. Many things of like sort you may read of them in that Chapter, whereby, saith the Prophet *Jeremy*, you may know that they are no Gods; therefore fear them not. *ver.* 16. Now I pray you consider what dishonour you do to our Lord Jesus Christ, to exhibit him to the world in such a Dress;

Dreſs; ſo fully agreeing with the deſcription of the Heathen Idols. May not the Heathen ſay, What is your God better than our God? Miſerable are they, ſaith *Solomon*, *And in dead things is there hope, who called them Gods which are the Works of mens Hands.* Wiſdom of *Solomon*, *Chap.* 13. 10.

11. Another diſmal Innovation is depriving people of the free uſe of the Holy Scriptures in their purity.

In the firſt place, this ſhews the Popedom to be a Dominion, point blank oppoſite to the Kingdom of our Lord Jeſus Chriſt. For his Kingdom is a Kingdom of light: but the Popedom is a Kingdom of darkneſs. Chriſt was given for a light to us: but the Pope brings darkneſs. *I will give thee for a Light to the Gentiles, that thou maiſt be my Salvation unto the end of the Earth,* Iſa. 49. 6. The Light

is in order to Salvation not darkneſs. And the ſame Prophet *Iſaiah* perſonates Chriſt ſpeaking thus, *Chap.* 51.4. *Hearken unto me my people, and give Ear unto me O my Nation: for a Law ſhall proceed from me, and I will make my judgment to reſt for a Light of the People.* But the Popedome will not let his Law and his Judgment to reſt for a Light of the People, but hides it from them; and as Thieves and Robbers they rob them of that which is for Salvation unto the end of the Earth. Therefore the true Apoſtles were ſent forth to turn men from darkneſs to the Light; and by that means, from the Power of Satan (which is in the Darkneſs) unto God; that ſo they might receive forgivneſs of Sins, and an inheritance (in that Light) *among them that are Sanctified by Faith in Chriſt*, Acts 26. 18. And therefore the happy State of

of Believers is called *an inheritance in the Light*, Col. 1. 12. Eph. 5. 8.

But Popery gives an inheritance in the Darkneſs. It matters not how dark people be kept, if they have but Mony enough, they may obtain an inheritance in the Darkneſs therewith, ſuch as it is. Is it not manifeſt to all, that here is a Kingdom of darkneſs ſet up under the Popedom, working quite contrary to the Kingdom of Chriſt, which ſtands in the Light?

And as by this Innovation, they moſt clearly ſhew their Kingdom to be contrary to the Kingdom of Chriſt: So alſo hereby they manifeſt themſelves to be *Evil Workers*, departed from the Truth of the Goſpel. For why do they deprive people of the free uſe of the Scripture, but becauſe it diſcovers their evil Deeds; their

deeds of darkneſs ? And therefore leſt people ſhould ſee their works of darkneſs which it diſcovers, they put out that Candle : or hide the light of it from them, by clothing the Scriptures with the Hairy Sack-cloth of their own Comments, for the ſaving of their innovations from the ſharp Edge thereof. Chriſt Jeſus our Lord, *the Truth and the Life*, hath told us plainly, *That he that doth Truth cometh to the Light, that his deeds may be made manifeſt, that they are wrought in God. But* (on the other hand) *every one that doth evil hateth the Light, neither cometh to the Light, leſt his deeds ſhould be reproved*, John 3. 20, 21. Its a plain demonſtration of an evil doer, to hate the Light.

I know ſome are ſo ſeared, that they have confidence (I may ſay impudence) to defend this reſtraint of the Scriptures from the people : becauſe

because say they, The liberty of having and reading the Scriptures is a means to beget and foment Errors and Heresies in the Church. To this I answer, First, This judgment is directly contrary to the Judgment of Christ: therefore its a false and forged Opinion. For Christ saith, *Ye err not knowing the Scriptures:* but Popery saith, Ye will Err if ye know the Scriptures, therefore ye shall be debar'd of them. Thus directly opposite to Christ, is that work, and he that defends it, *Mat.* 22. 29. Secondly, I give this answer, *The cause of this false assertion or shift*, in saying, That the Scriptures are a means or cause of Errors among the people, is this. They that are trained up under the Popish innovations, take those innovations for Truth, and the Truth it self for Error. So they call that Error and Heresie, which is contrary

trary to those innovations. And herein they fall under the Prophet *Isaiah's* Woe, *Isa.* 5. 20. *Woe to them that call evil good, and good evil: that put darkness for light, and light for darkness.*

And now to go on with this Innovated Darkness. They hereby not only shew their opposition to Christ and his Kingdom; and make themselves known to be evil Doers: but also herein they shew themselves most cruel Tyrants against their own people, keeping them, as it were in a Dungeon and Chains of Darkness, where they must not make use of their own Eyes, nor have the Benefit of the comfortable light of the Sun: but they must see only with others Eyes; and by the light of those dim Candle-lights, which burn blew through the Damp of their Pit, which they hand to them in dark Lanthrons. To speak

ſpeak plainly, they muſt have little or no light, but ſuch as is obfuſcated and dimmed with their poyſonous innovations; and that muſt be held forth to them by perſons ſufficiently leavened with their corrupt inventions. They muſt not make uſe of their own Eyes, to ſee with their own Eyes and underſtandings, the comfortable Sunſhine of thoſe pure Truths which ſhine forth in the plain and uncorrupted words of the Goſpel, left upon record. This is Tyranny upon the Souls of people; to which the Bondage of *Egypt*, and Captivity of Old *Babylon* was but a ſmall matter; ſeeing that chiefly was upon the Body, but this is upon the Soul. So that their enthralled people cannot ſay, Their Soul is their own. But they are the Slaves and Souls of men, fulfilling that very expreſſion of them, *Rev.* 18. 3. For how can a Man

Man ſay, that his Soul is his own, when he cannot make uſe of the Faculties of it? But muſt be wholly in things Spiritual reſtrained to the Senſe and Will of another.

This is an Innovation of great conſequence: for it is as a Lock and Key upon all their other Innovations, to keep them ſafe from being aſſaulted. So that hereby they Eſtabliſh themſelves in their Kingdom of Darkneſs? even as Satan holds his Kingdom in men, as long as he can keep them in darkneſs: but where light comes, Satan falls like Lightning: and even ſo where the free uſe of the Scriptures comes in their purity, their Innovations muſt needs fall. But what wickedneſs is this, that for the upholding an earthly Kingdom, they care not what becomes of Millions of Souls, but let them periſh in the darkneſs by

their will. For Children of darkneſs they muſt be kept; and not be ſuffered to become Children of the Light, if they can help it. The Holy Apoſtles of Chriſt gave this Teſtimony of the Scriptures, *That they are able to make one wiſe unto Salvation, through Faith in Chriſt Jeſus; and that they are given forth by inſpiration of God; and are profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs, that the man of God may be perfect, thorowly furniſhed unto all good Works,* 2 Tim. 3. 15, 16, 17. What's the reaſon then that men ſhould be envied, the comfortable uſe and benefit of them? Is there any true reaſon can be given for the reſtraint of them, but this? *That men would by them be inſtructed and furniſhed againſt the Innovations of the Popedom*; and ſo run into that which they call Hereſie? But what

what deſperate wickedneſs, and ſeared Conſciences hath God given people up unto, that dare thus in oppoſition to the inſpirations of the Spirit of God, and benefit of the Souls of People, deprive them of ſo great helps, and furtherance of their Salvation! This is a Robbery far greater than any earthly Robbery. And yet they muſt be called Holy Fathers, who have been the greateſt Robbers in the World.

May we not here greatly ſuſpect, that the Myſtery of Iniquity doth here lurk, where ſuch care is taken to keep out the light of the Scriptures from men, leſt thereby they ſhould diſcover it? Yea, may we not rather detect that Myſtery of Iniquity to be here, where ſo many Innovations contrary to the Holy Scriptures are found? and ſuch innovations as turn the profeſſion of Chriſtianity

nity into a Stream quite contrary to its own nature? To work wickedly and contrary to the Spirit of God, and yet pretend therein holineſs and ſerving of God: What's this but Iniquity under a Myſtery; wickedneſs vailed with pious pretences? And what is the Myſtery of Iniquity, but Iniquity in a Myſtery? Iniquity under pious pretences, which makes it a Myſtery? But thoſe pretences cannot alter the nature of Wickedneſs; but only put a fair Gloſs upon it: for wickedneſs is wickedneſs whereſoever it is found; and the fair pretences put upon it cannot change its nature, but only dazle the Eyes, and Minds of men, and make it myſterious to them. The ſhedding of ſo much innocent Blood, as hath been ſhed in Maſſacres, and Fires, and by other ways, doth not change the nature of that wickedneſs, by putting

ting the name of Hereticks upon thoſe who were ſo deſtroyed: only that ignominious Title may cover it to the ignorant, and make that cruelty ſeem to them, a pious thing; and ſo make that Iniquity a Myſtery. And in like manner Idolatry or bowing to Images may be made a Myſtery, by pretending it to be a reverencing God, and thanking him for ſuch or ſuch a Saint, or ſuch like conſiderations: when as the action it ſelf is directly oppoſite to his command, and bears no other appearance, but of an idolatrous worſhip, contrary to the ſecond Commandment; which they dare not let ſtand in the common ſight of their people, for fear of its diſcovering their Idolatry. Now (not to name the reſt of theſe their innovations here) what greater wickedneſs is there, then theſe three, namely, ſhedding innocent Blood;

Blood; worſhipping Images, or Gods of their own making; and robbing people of ſo great a Benefit to their Souls, as the Holy Scriptures in their purity might be? And all the pretences they can put upon theſe Evils, can but diſguiſe them, and make them a Myſtery; but they cannot change the nature of them.

12. Another Innovation is that invention of putting their people upon the pattering over ſo many *Pater Noſters*, and *Ave Maries*, that they need a String of Beads to number them by. And here we may ſtand ſtill and wonder that men that pretend themſelves ſo profound Doctors and Fathers in the Church of Chriſt, ſhould ſhew themſelves to be ſo blind or wicked. So blind, as to think that God is well pleaſed with Lip-labour; or ſo wicked as to make people believe that he is ſo. Surely they

they know that Chriſt Jeſus our great Doctor or Teacher hath ſaid, *When ye pray uſe not vain Repetitions, as the Heathen do: for they think that they ſhall be heard for their much ſpeaking. Be not ye therefore like unto them,* Mat. 6. 7, 8. But theſe Doctors make their people like the Heathen herein. The Lord requires ſuch worſhip as is done in *Spirit and in Truth,* John 4. 23, 24. Its not vain Lip-labour that's acceptable to him: but my Son, *give me thy Heart,* ſaith he. *He hates drawing near him with the Lips, and the Heart far from him.* Its praying with the Spirit, and with the underſtanding alſo that he requires. If theſe great Doctors know not theſe things, they are not fit to be Teachers or Guides in the Church of Chriſt: and if they do know them, the greater is their wickedneſs to teach people

to

to do things that are ſo contrary to the Doctrine of Chriſt, and thereby to make them like the Heathen, thinking to be heard for much babling.

But to what end ſhould they repeat ſo many *Ave Maries*, with their *Pater Noſters* every day? Is *Mary* at hand every Hour to be ſaluted by them? Is ſhe preſent continually all over the large Dominion of the Popedom, to be ſaluted by them all, that patter that Salutation ſo often over? Or do they hereby worſhip her as a God, thinking her to be Omnipreſent? Its hard to know for what good end this Cuſtom was invented. For my part I can ſee no other end in it but this; namely, to keep People buſie; and ſo to divert them from more ſerious thoughts, leſt their Conſciences ſhould be ſet at work to ponder the Path of Life; and whether they

they were in it or no: and ſo ſhould enter into more ſerious and deep conſideration of their Spiritual condition. Or is it becauſe they have led them out of the Road of peace by their ſuperſtitious innovations, and muſt give them ſome thing to do to pacify the requirings of their Conſcience? For there is even in the Heathens a Conſcience that muſt be ſatisfied, or diverted by ſome manner of worſhip or other: and therefore they ſatisfy their conſcience as well as they can, by worſhipping ſomething, what they think to be a God. And is this the Caſe here? How like then do they make their people to the Heathen. But I conſider there may be another end in it to keep people thus buſie, and that is, leſt they ſhould grow too wiſe for their Teachers, by improving their ſpare time, in ſearching into Truth; and acquainting them-

themſelves with the Ground of thoſe things they practice, and walk in: and ſo ſhould come to ſee the rotten Foundation, upon which all their ſuperſtitious and idle inventions are grounded. Filling their Hands full is a way to divert them from ſuch ſcrutiny or ſearch; that ſo they themſelves may ſit at reſt and eaſe in their dominion of innovations over the People. For find them work enough, and that will keep them buſie, and divert them from prying into the Myſteries of their Innovations, and ſo keep them off from turning againſt them for impoſing ſuch groundleſs imaginations upon them. For the Minds of Man muſt have ſomething to buſie it ſelf withal, being of a reſtleſs inquiring prying temper.

13. Another Innovation is that of *Cardinals*: of which there is no

no mention at all in Scripture: not one word of ſuch a Conclave or Combination. Theſe are as it were the very Hinges upon which the *Popedom* doth hang, and turn it ſelf; and therefore are they rightly called *Cardinals*, as much as to ſay *Hinges* from *Cardo* a Door-hinge. Theſe being Popes Creatures bear up the Pope after they have ſet him up. And one with another as one Head, they cheriſh and enforce the Popiſh Innovations, wherein his Kingdom ſtands: and they therein as the chief Princes of that Kingdom. Theſe having no Foundation in Scripture muſt needs be an Innovation: And when the overflowing Scourge comes to ſweep away all refuges of Lyes; theſe, being one chief falſe refuge of the Popedom, and main Pillars thereof, muſt tumble with it. The Pope, he is the Door through which the

Pope-

Popedom of Innovations hath come in: And the Cardinals, they are the Hinges upon which he turns, bearing up him, and his Kingdom of Innovations: and together they will fall, when the Myſtery of Iniquity ſhall be diſſolved. Theſe are of the number of thoſe Merchants of the Earth, which ſhall lament the fall of the *Babylon* of Innovations, when mens Eyes ſhall be opened, and no man ſhall buy their Merchandize any more, underſtanding them to be but the vain Inventions of men which profit them not. For ſo hath our Lord Jeſus Chriſt taught us, ſaying, *In vain do ye worſhip me, teaching for Doctrines the Precepts of men.*

Theſe are ſome of thoſe Innovations, which are introduced and upheld by Popes, beſides many others, which it would be too tedious here to recite. It may be

the Lord may ſtir up the Spirits of ſome others to purſue them further. But theſe here mentioned, are ſufficient to let any underſtand what it is I call Popery, namely, theſe and ſuch other Innovations upheld under the Popedom. For I would not have any to think (as I have ſignified before) that I do by Popery underſtand whatſoever is found among the Papiſts: for I do not by Popery comprehend thoſe ancient and good Truths, which the Church of *Rome* was at firſt eſtabliſhed in; and many of which they may yet retain: as namely, all thoſe wholeſome and ſound Doctrines that are agreeable to the uncorrupted Scriptures; and which nouriſh a pious and good Life; and which teach to walk humbly with God, and faithfulneſs to his precepts; and equity and juſt dealing among men, to do to others as

we

we would have them to do to us; and which teach charity and mercy and good works; and which lead to an inward walking with God: and to an innocent life among men; and ſuch like. I call nothing of this kind, popery: but only, as I ſay, Innovations contrary to the precious Truths of the Goſpel. I own that there are precious Truths among them, but much entangled and clouded with abundance of innovations mixed therewith. Therefore it was needful for me, for Peoples better underſtanding, thus to diſtingniſh, between the one and other: between the good and primitive Truths; and the inventions of men crept in afterwards.

That in the inventions of men or Innovations, we may find the Apoſtacy of the Romiſh Church: which comprehends theſe things, *viz.*

In their Innovations we ſhall find,

1. The Myſtery of Iniquity.
2. *Sodom* and *Egypt* Spiritual.
3. *Babylon* the Great.
4. The great Whore, that ſitteth upon many Waters, which is the Mother of Harlots. Which things call for Repentance.

Firſt, I ſay, in their Innovations we ſhall find the *Myſtery* of Iniquity. And that may eaſily be found out by the plain and full deſcription of him that is head in it, 2 *Theſſ.* 2. 3, 4. Firſt, take notice that there muſt be a falling away from the purity of the Goſpel; which implys that the Myſtery of inquity was to ariſe where the purity and truth of the Goſpel had been profeſſed, and lived in, but was fallen from, and in the ſame place the Myſtery of iniquity ſhould ariſe, in which Myſtery

ſtery there ſhould be one thus deſcribed. (1.) He ſhould be a *Son of Perdition:* or a Son of *Deſtruction*, a deſtroyer, and ſo to be deſtroyed. And ſo the Angel of the bottomleſs Pit, which is a faln Star, hath the ſame name, both in the *Hebrew* and *Greek* Tongue, *Rev.* 9. 11. being called *Abaddon*, and *Apollyon*, which ſignify a Deſtroyer. For they belong both to one and the ſame deſtroying Myſtery, as head therein, and ſo have the ſame name. (2.) He ſhould be one that *oppoſeth, and exalteth himſelf above all that is called God, or that is Worſhipped.* (3.) *He ſits in the Temple of GOD*, (the Church) *Shewing himſelf that he is God.* Now who is there that Anſwers this Deſcription ſo much as he that is head in the Popedom? Whether it be a particular man, or a conjoyned power, or combination of more together.

gether. First, he or they that ſit in that power, are fallen from the purity, ſimplicity, and innocency of the Goſpel of Chriſt into the deſtructive inventions and innovations of men: by reaſon of which Millions of Men and Women profeſſing Chriſt, have been deſtroyed by Maſſacres and otherways: therefore Secondly, the Title of *the Son of Perdition: a Deſtroyer, Abaddon, and Apollyon,* doth aptly fit that Power or them in it. Thirdly, he is an *Oppoſer,* exalting himſelf above all that's called God. What is called God in Scripture? Firſt, God Almighty himſelf, He oppoſes him, and exalts himſelf above him, in overruling and controuling his command, leaving out what he pleaſes, or finds to be againſt his earthly Kingdom: one thing is the Second Commandment, which is ſo ſtrongly enforced with arguments

ments, even by God himself, to be inviolably observed, without any shew of the breach thereof, for fear of exasperating his jealousie, & incurring of punishment upon their posterity, that he that controuls it, must needs be an opposer of God. Secondly, He opposes Christ, and his Kingdom; bringing in an earthly Kingdom of darkness, in opposition to Christ's Spiritual Kingdom of Light. Thirdly, He opposes and exalts himself above all Magistrates (called Gods in Scripture, *Psal.* 82. 1, 6. *John* 10. 34, 35.) putting down and setting up as he pleases. He hath a Kingdom above them all. The Popedom is a Kingdom above Kings of the Earth. Therefore he and they that bear the Power in that Kingdom, are this exalted one. Fourthly, He hath his Seat in the Temple of God the Church. The Church is called the Temple of

God in the New Teſtament, 2 *Cor.* 6. 16. *What agreement hath the Temple of God with Idols? For Ye are the Temple of the living God.* Here this man of Sin, *this Son of Perdition hath his Seat, He ſitteth in the Temple of God*, which clearly diſtinguiſhes him from all other Potentates, which have their Seed in the Civil Government. Read 2 *Theſſ.* 2. Where, under this exalted one you will find, *The Myſtery of Iniquity* ſubjoyned and entailed, as patronized by him. So finding out that exalted Oppoſer, finds out the Myſtery of iniquity; *which conſiſts in Innovations and Inventions of men*, contrary to the Doctrine of Chriſt Jeſus, and his Holy Apoſtles.

I know ſome good people take this Myſtery of Iniquity to be that natural ſinful State, wherein generally all men live.

But for the better information of

of their underſtandings, I deſire thoſe that think ſo, to take notice, That this Myſtery of Iniquity here ſpoken of, *is a Circumſcribed Myſtery*, which had its riſe ſince the publication of the Goſpel; and ſhall have its period again in due time before iniquity have an end. It began indeed to work in ſome mens Spirits in the Apoſtles days; but was letted that it could not break forth, and come to its heigth. *It doth already work*, ſaith the Apoſtle, *Only he who now letteth will let until he be taken out of the way*, 2 Theſſ. 2. 7. An Enemy letted it until he was taken out of the way. The perſecuting Emperors while they ſtood, they kept down the profeſſion of Chriſtianity very much, by frequent perſecutions, ſo that there was more power of Chriſtianity preſerved, while Perſecution laſted. But when *Conſtantine* the Great

got the Dominion, and gave full Scope to the profeſſion of Chriſtianity, and drew in Nations into an outward conformity thereto, by his noble and courteous uſage of thoſe he conquered; then that which letted was taken out of the way: and then by degrees ſprang up the magnifying of the outward form, and imagined pious additions were made thereto, under which by little and little the Myſtery crept up, till it came to its height, For it roſe under pious pretences; and that was it that blinded people ſo, that they could not perceive it. But as the Myſtery of Iniquity had a Beginning and growth in this wiſe, ſince the Apoſtles times, ſo it ſhall have a period. The Lord will bring to nought this Myſtery again, and conſume it with the Spirit of his mouth, and deſtroy it with the brightneſs of his coming. It

ſhall

ſhall fall with the deſolation of the great Whore, upon whoſe Fore-head it is writ, being upheld by her: and ſhe ſhall fall before Iniquity have an end, as will appear afterwards. And therefore I ſay, this Myſtery of Iniquity, is not the common ſinful ſtate of wickedneſs, that men have lived in, in all Ages of the World, which have born the open Face of wickedneſs; but it is a circumſcribed and vailed Myſtery; having a beginning and an ending in this latter age of the World, ſince Chriſt. It is a Myſtery of wickedneſs wrapped up in an outward Mantle of pretended Chriſtianity. And when the Lord opens the Eyes of Princes, that have given their power to it, to ſee it; they ſhall hate the Whore, *and Eat her Fleſh, and burn her with Fire*, Rev. 17. 16. And this they ſhall do before the common State

of

of wickedneſs have an end.

Secondly, as the Myſtery of iniquity is couched under the Innovations of men: So in them we ſhall find that which is called *Sodom* and *Egypt* Spiritually. *Sodom* literal was a place of great Violence and Uncleanneſs: How violently did they beſet *Lots* Houſe, only for the fulfilling of their Brutal uncleanneſs? And hath not as great violence been uſed upon the account of Innovations, for the fulfilling of their ſpiritual uncleanneſs in going a Whoring after the inventions or innovations of men? Are not the Streets or ways of theſe innovations as full of danger and violence, where all are rooted out that ſtand againſt them; or at leaſt violently handled? What hath been the Ground of all that violence of late done in *France*, but innovations of men, to turn them to embrace mens inventions?

That

That great word (if I may not ſay Boaſt) of converting about two Millions of people into the Boſom of the Church of *Rome* (for which might be expected a grateful acknowledgment from the Pope) what is it more then a converting of them to their Innovations by their violence? For they were Chriſtians before: they did not convert them to Chriſtianity, but only to the Popiſh Innovations. I name this becauſe it is ſo freſh in every ones mind: But violence hath all along attended the Innovations of the Popes. And beſide the ſpiritual uncleanneſs of going a Whoring after mens inventions; How great a Provocation to brutal uncleanneſs is made, by that one Innovation of prohibiting Marriage to their Clergy; and otherwiſe by Licencing Stewes, and making people believe they have pardon for their

Sins,

Sins, for a little mony, especially if they be Venial, as they count some. None I think are accounted so Mortal, as opposing their Innovations. That's made Heresie with them, and worthy of death, and damnable.

Again, in these Innovations, *Egypt* spiritually so called is found. *Egypt* was a House of Bondage to the natural *Israelite*: So these Innovations are a House of Bondage to the Spiritual *Israelite*. The true Seed that desires to follow Christ fully, finds Bondage in all Innovations or Inventions of men. And they that impose humane Traditions and Inventions upon peoples Consciences, are like the Task-masters of *Egypt*, to the truly spiritual Seed. For the true Seed, the Chaste Virgin, hates subjection of Spirit to any other in things Spiritual, save to her own Lord Christ Jesus. His Wisdom

dom and Council she delights to lye under. But the hard task of the imposition of mans wisdom upon her Spirit is grievous Bondage to her, and causes her Spirit to groan for deliverance. And in time the Lord will work deliverance for the spiritual *Israelite*; as he did for the literal.

Thirdly, In Innovations we find Babylon the Great. Many words used in former times both before and under the Law, are transferred, or brought over, and put upon things under the Gospel, or New Covenant: either because they are under the like Circumstances, or were prefigured by things aforegoing. As to give one Example or two; the Tabernacle and Temple which were made by men, and made of Wood, and Stone, and Gold, and Silver, and Brass, and Iron, These were places for the presence of God to appear

pear in, and to dwell in. But in the fulneſs of time thoſe were laid aſide again, and yet the names of them retained and put upon other things, where the preſence of God was to reſide. As namely, Chriſts Body, *Deſtroy this Temple*, ſaith he, *and in three daies I will raiſe it up again.* This ſpake he of his Body, putting the name *Temple* upon it. Again the ſame word *Temple* is put upon his Church, 2 *Cor.* 6. 16. *Rev.* 2. 1. And alſo upon the Bodies of his Diſciples, 1 *Cor.* 6. 19. *What, know ye not that your Body is the Temple of the Holy Ghoſt which is in you.* And again ſaith the Apoſtle, *If any man defile the Temple of God, him ſhall God deſtroy: for the Temple of God is holy, which Temple ye are,* 1 Cor. 3. 17. So *Tabernacle* is uſed in like manner, 2 *Pet.* 1. 14. *Shortly I muſt put off this my Tabernacle.* I might inſtance in many things, but

but I would not digreſs too much from my preſent ſcope and buſineſs, which is to ſhew that the name *Babylon* is alſo put upon ſomething under the Goſpel, which *Babylon* of old reſembled, or did prefigure. And that is, that Dominion that ſtands in Innovations or Inventions of men. This is called, *Babylon the Great*, Rev. 17. 5.

Now why the name *Babylon* ſhould be put upon that Power and Dominion that ſtands in Innovations under the Goſpel times, conſider the like circumſtances of both *Old Babylon* and *New*, and the like expreſſions given forth of both, and I think you may eaſily be perſwaded thereof.

Old Babylon was called, *The glory of Kingdoms*, Iſa. 13. 19. and the *Lady of Kingdoms*, Iſa. 47.5,7. And *Babylon the Great* is counted no leſs, ſeeing ſhe reigneth over Kings

Kings of the Earth, *Rev.* 17. 18.

There was the ſame exalted ſecurity of heart in both: for *Old Babylon*, ſaid in her heart, *I am, and none elſe beſides me, I ſhall not ſit as a Widdow, neither ſhall I ſee the loſs of Children*, Iſa. 47. 8. *Babylon the Great*, ſaith in her heart, *I ſit a Queen and am no Widdow, and ſhall ſee no ſorrow*, Rev. 18. 7.

Old Babylon was a place of Captivity to the *Iſraelites:* and *New Babylon*, or *Babylon the Great*, hath been a place of far greater Captivity to the true ſpiritual *Iſraelite*. That was but for a few years, only for Seventy. But this hath laſted long, even many Generations, namely ever ſince Innovations got head. That was a Captivity far leſs cruel than this latter Captivity hath been. They both of them have exerciſed force upon the Conſciences of People.

As

As the People of God were bid to *flee out of Babylon* of old, *And deliver every man his own Soul*, Jer. 51. 6. So in like manner concerning the *Great Babylon*, it's ſaid, *Come out of her my People, that ye be not partakers of her ſins, and that ye receive not of her Plagues*, Rev. 18. 4.

The words of the Prophets both *Iſaiah* and *Jeremiah* concerning *Babylon of Old*, ſeem to reach even to this *Babylon the Great*: So that the *Old Babylon* ſeems to typifie this very much: as they that read *Iſa.*47. and *Jer.* 50, and 51 Chapters, may perceive. And alſo that they both have a like deſtruction, *Jer.* 51. 63, 64. compared with *Rev.*18. 21. Both are to ſink and not riſe again. This ſhall be the fall of Innovations, and of that power and Dominion that ſtands in them, in the Lord's time. They ſhall ſink in the Waters: in the minds

minds of People, as things born down with great weight. Oh then rejoycing! Joy and gladneſs attends the fall of this *Great Babylon. Rejoyce over her thou Heaven and the holy Apoſtles, and Prophets for God hath avenged you on her,* Rev. 18. 20. What is it that hath done ſo much miſchief to Apoſtles and Prophets, and Saints that God will avenge them thereof, as Inventions and Innovations of men? and therefore they are bid to rejoyce when theſe are thrown down like a great Milſtone into the bottom of the deep.

That *Babylon the Great* ſtandeth in the Inventions and Innovations of men is manifeſt; becauſe it cannot ſtand in any pure Diſpenſation of God: for then it could not be called *Babylon* nor Confuſion. Therefore it muſt needs ſtand in the Inventions and Innovations of men, deviating from

from the pure Diſpenſation of God, or purity of his Truth: and in them *Babylon the Great* will be found. And this will more appear by that which follows. For where the *Great Whore* is found, there *Babylon the Great* muſt be found; it being the *Inſcription* upon her Forehead, *Rev.* 17. 5. *Upon her Forehead was a name written, Myſtery, Babylon the Great, &c.*

Therefore now I come to that thing expreſſed a little afore, namely, That here (*viz.* in Innovations) we ſhall find the *Great Whore alſo.*

What was that, that was ſo much charged upon *Iſrael* of Old by the Prophets for Whoredom; but that they being a People ſtanding related to God under the firſt Covenant (or Law) went a whoring after their own Inventions? *Pſal.* 106. 39. They did not

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keep to the Inſtitutions and Counſels of God, but did like the Heathen, or other Nations: they worſhipped Idols, ſet up Groves and Altars of their own *Invention*, and ſuch like: and this was called Whoredom: becauſe it was a breach of their Faithfulneſs, and Loyalty, and Chaſtity to God who had married them to himſelf under a Covenant, *Jer.* 3.14. *Pſal.* 106. 35, 39. *Levit.* 17. 7. *Ezek.* 23. 30, 37.

So likewiſe under the Second or New Covenant, if we profeſs our ſelves married to God in Chriſt Jeſus, to walk with him (whom we are commanded to hear and obey) according to his Counſels and Doctrin; and then follow inventions of our own, and bring in Innovations contrary to the Doctrine of Chriſt and his holy Apoſtles, this is Spiritual Whoredom againſt Chriſt. As the Inventions

ventions of the *Iſraelites* was whoredom againſt the Marriage Covenant of God given by *Moſes*: So Innovations of Chriſtians is Whoredom againſt the New Covenant given by Chriſt: the Mediator thereof. Theſe two things muſt concur to the making up of the great Whoredom. 1. A Profeſſion of a Marriage Covenant to Chriſt: take him to be our Head, our Guide, and Counſellor, and Ruler. And then, 2. Great diſloyalty to him herein; in rejecting his Counſels, and Spirit; and entertaining and embracing a Stranger, *viz.* A Spirit quite contrary to him, and an Enemy to his Counſels; altho profeſſing him, yet introducing and ſetting up Innovations of its own. And whoſoever do outſtrip or excel others therein, they are the *Great Whore*. And the Spirit of Whoredom will manifeſt

ſeſt it ſelf moſt among them, by abuſing the Chaſt and Faithful Servants of Chriſt, who love his Precepts, and dare not ſubject themſelves to the Innovations of men. For the Whoriſh Spirit is a cruel Spirit, hating Chaſtity: becauſe Chaſtity is a check to its Whoredom. I ſpeak of Spiritual Chaſtity and Whoredom.

Thus you may ſee what is couched under the Innovations of men. *viz.* The *Myſtery of Iniquity*, *Sodom and Egypt Spiritual*, *Babylon the Great*, *and the Great Whore*. Which Innovations moſt abound in the Church of *Rome*, tho others as yet may not be altogether clear of ſome of them.

But now that I may ſpeak clearly, and be rightly underſtood concerning perſons, I muſt reſume my former diſtinction of perſons; for I now come to ſpeak of perſons chiefly. But as I could not well

well ſpeak of things in an abſtracted ſenſe without relation to perſons: ſo now I cannot ſpeak of Perſons without relation to things.

I look upon the Church of *Rome* conſiſting of theſe three Parts.

1. The Hierarchy, or Ruling Clergy, ſo called.

2. The Inhabitants of the Earth.

3. Such as in ſincerity of heart ſeek after the Lord.

The Firſt of theſe, *viz.* the Hierarchy as they ſtand in Innovations in the Popedom, or uſurped Dominion and Exaltation, I take to be the Great Whore: And I ſhall give my reaſons for it, which are theſe two following.

Firſt, Becauſe the Deſcription of the great Whore, given by the Angel to *John*, doth ſo aptly fit this part of *Rome*. Thoſe Cha-

racters that are given of her, whereby to know her, are found on them.

Secondly, Myſtery ſtanding upon the great Whores forehead, relates her to the Myſtery of Iniquity, *Theſ.* 2. And that hath ſuch an exalted one in it as we find only in *Rome*, and no where elſe.

Concerning the firſt of theſe two Reaſons, that the *Great Whores* Deſcription and Characters are found in *Rome*, that is, in the Hierarchy thereof the very reading of *Revel.* 17. may give light to any unbyaſſed and indifferent Capacity. I ſhall point out ſeveral of thoſe Characters.

Firſt, *Come hither* (ſaith the Angel to John) *I will ſhew thee the Judgment of the Great Whore that ſitteth upon many Waters*, *Revel.* 17. 1. Here we have one Character of the *Great Whore*, and

and that is *She ſitteth upon many Waters.* What thoſe Waters are, the Angel expounds to *John* ver. 15. *The Waters which thou ſaweſt, where the Whore ſitteth, are Peoples and Multitudes, and Nations, and Tongues.* She hath a large Dominion, over Peoples, Multitudes, Nations and Tongues: a kind of Univerſality; which Univerſality they of *Rome* boaſt of, and glory in the Title of *Catholic*, which ſignifies Univerſal; But they are no further Univerſal than to fulfill this Prophecy. Therefore they glory in that which helps to diſcover their ſhame, giving them one Character of the Great Whore.

The next *ver.* 2. gives us two more Characters of her. One is, *That the Kings of the Earth have committed fornication with her.* They have been drawn in by her, to go a whoring with her after

her Innovations or Inventions. The other is this: And the Inhabiters of the Earth have been made Drunk with the Wine of her fornication. So that here you see, there is some distinction made between the *Great Whore*, *and those that commit Fornication with her, or are made drunk by her wine.* Which helps to clear my attributing of the Title of the Great Whore, only to their Ruling Hierarchy. For its they that draw others into the Fornication of their Innovations: others are deluded by them, and made drunk by them. Here be two or three words stand need of being opened a little. 1. Who are those Inhabiters of the Earth. To that I [illegible] they are not the Saints [illegible] verfation is in Heaven, as the [illegible] expression is *Phil.* 3. [illegible] they are such as have [illegible] the Earth: The

In-

Inventions and Innovations of men, are not Heavenly things, but Earthly, ſpringing from the carnal and earthly Wiſdom of mans heart: now theſe having the chief Foundation of their Religion ſtanding in the Innovations of men which are earthly, they are the Inhabiters of the Earth. They dwell in the earthly things of mans Wiſdom, not in the heavenly things of Gods Wiſdom, grounded in him, and his truth. And therefore, 2*ly*. Theſe are fit Subjects to be made Drunk with thoſe Innovations, that is, to be inflamed in their Spirits with a furious zeal for them: for their Religion ſtands in them: And therefore no marvel if they be violent like Drunken men, againſt all that ſpeak againſt thoſe Innovations: Yea are ſo ready with greedineſs to deſtroy thoſe that will not embrace them. And that eſ-

pecially because, *3ly.* Those Innovations are made like wine to them, and therefore called *the Wine of her Fornication.* They so agree with the carnal heart of man, that they are as Wine to them: for they nurse them up in a good conceit of their Condition, indulging their carnal hearts with outward observations, and giving them rest therein, while they are Strangers to God, and to the operations of his Spirit. This repose in outward things, giving ease to, and lulling asleep their Conscience is sweet as Wine to them; and the more, being sweetned with the words of heavenly things put upon them. By the Artifices used about their Innovations, they are so taken, that they become raging Drunk, or mad upon them: not more humble, more meek and gentle, and tender-hearted, as the mystery of Godliness makes men:

men: But these become cruelly Drunk, first with the Wine of the Fornication of the *Great Whore*, and then together with her, drunk with blood, being made hands fit for her to destroy with. Which shews what Spirit is at work under these Innovations.

But before I proceed any further, I would here advertise the Reader, that I do not look upon all that are counted of their Hierarchy to be equally concerned, or have an equal share in this great Whoredom; tho I cannot excuse them. For some may be more passive, and carryed along with the stream and strength of the active part, who are fierce and violent, and are the chief enforcers of their Innovations. As when the Prohibition of Marriage was imposed upon their Clergy, many of them did greatly withstand it to their power; but were for-

ced to it by the greater power of the over-ruling part, and made to ſubmit to it againſt their minds. Such I look upon rather as Captives than otherwiſe. And ſo the caſe may be with many in other Innovations.

But to proceed in the Deſcription and Characters of the great Whore: the Angel took *John* into the Wilderneſs, in the Spirit, that there he might ſee her more fully. Not that the great Whore is in the Wilderneſs, who ſits upon many Waters, Peoples multitudes Tongues: but that intimates that ſuch as are led out from her by the Spirit into a ſolitary Wilderneſs condition, ſhall beſt ſee her. And indeed they ſhall beſt ſee the Innovations of leſſer Whores, who are not in the Whoredom, or involved in the Innovations.

Now

Now what did *John* ſee? *I ſaw* (ſaith he) *a Woman ſit upon a ſcarlet coloured Beaſt, full of Names of Blaſphemy, having ſeven heads and ten Horns.* Here ſhe is deſcribed by that which ſupports her, and over which ſhe ruleth, as one rules over the Beaſt they ſit upon. The Great Whore is a pompous Whore, and ſits upon a pompous Beaſt, a ſcarlet colcured Beaſt: that is, an earthly pompous Power; not upon the power of the Spirit, by which the Apoſtles of Chriſt were ſupported, but upon an earthly power, full of blaſphemous names againſt the true power, and the faithful ſervants of Chriſt, who abhor the Innovations of men. This is a Beaſt ſutable to the great Whore, and of one Spirit with her; and fortified to uphold her in her large Dominion over Peoples, Multitudes, Nations and Tongues: having ſeven Heads,

and ten Horns, and what those are the Angel unfolds afterwards.

To go on with the Characters of the Woman, *verſ.* 4. *And the Woman was arrayed in Purple, and ſcarlet colour, and decked with Gold, and precious Stones, and Pearls; having a Golded Cup in her hand, full of abominations and filthineſs of her Fornication.* Here ſhe is deſcribed by her *Ornaments*, and by her *Cup* which contains her Fornication. Her *Ornaments* are ſuch as are uſed by Kings and Potentates of the World, Purple and Scarlet, and Gold, and precious Stones, not ſuch Ornaments as the Apoſtles were adorned with, and approved of in the Saints; ſuch as *Humility*, *Meekneſs*, *Quietneſs*, *Sincerity*, *Truth*, and ſuch as the Goſpel approves of: but ſuch Ornaments as might make her of equal Splendour with the Princes of the World, if not above

above them. Doth not the Hierarchy of *Rome* answer this magnificence?

And then she is described by her *Cup in her hand* which contains the *filthiness of her Fornication.* This demonstrates that her Fornication is Spiritual: being contained in a Cup carried in the hand: and that is, the model of her Worship, or composure of her Service, which contains her spiritual Fornication: and going a whoring after her own inventions. This *Cup* is a very remarkable Character. 1. It's call'd a *Cup*, because it contains her Fornication: and also because out of it she pours forth the Wine of her Fornication to the inhabiters of the Earth, wherewith she makes them drunk: It contains their Inventions after which they go a whoring. 2. This *Cup* is a Golden *Cup.* It's golden to outward appearance.

Their

Their Outward appearances of Worſhip are not only glorious to the outward eye, being performed with great Ceremony, coſt and ſplendour: but alſo the minds and ears of carnal earthly ſpirits are dazed with the ſeraphical expreſſions, and golden words uſed therein. 3. This *Cup* is in her hand. In whoſe hand? In the great Whores hand: This ſhews that they that hand this *Cup* to the People, they are the great Whore. It's in the Womans hand, the great Whores hand. It's framed already, and beautified with all the art they can, and carried in the hand. It's already formed, to be put into the hand of every Servitor that is devoted to their Innovations. Their Worſhip is not carried in the heart, and ſpringing from the Spirit of God, adminiſtred from his Gift, to the comfort and edification of people,

as

as their Worſhip did in the Apoſtles daies: but this is in the hand, and any wicked perſon can adminiſter it, or hand it forth. 4 It's full of abominations and filthineſs of her Fornication. It's full of Innovations and Inventions of men: which are an abomination to God. And to go after them, is to go a whoring from the Spirit of God, as the *Iſraelites* did. *They went a Whoring after their own Inventions*, Pſal. 106. 39.

Next, we come to the *Inſcription upon the Forehead* of the great Whore, *verſ.* 5. which Couples all theſe together, *viz. The great Whore*, *The Myſtery of Iniquity*, and *Babylon the Great*. So that, find one, and you find them all. The Inſcription is this, *Myſtery, Babylon the Great, the Mother of Harlots, and abominations of the Earth.* This being writ upon the forehead of the great Whore, ſhews

ſhews that ſhe is all this, in her all this is found: this being as her Crime writ upon her Forehead: or a proper name extant to know her by. Now if you can find out the Myſtery of Iniquity by him that *Heads* it, that ſits in the Temple of God (the Church) exalted above all Magiſtrates; then you have the great Whore alſo. Or if you can find the great Whore by the Characters given of her, then you have the Myſtery of Iniquity, and *Babylon* the Great: for they are all co-incident, being concatinated in one Chain, as the inſcription on the great Whores Forehead ſhews plainly.

As for the *Words Myſtery, and Babylon the Great*; ſeeing I have ſpoken of them before, I refer to that; and ſo paſs on to the next Character of the great Whore, *verſ. 6. And I ſaw the Woman drun-*

ken

ken with the blood of Saints, and with the blood of the Martyrs of Jesus: and when I saw her, I wondred with great admiration.

Here's a mark of a bloody die, which the great Whore can never wipe off. But the more she endeavours to blot it out, by destroying those that see her guiltiness, the deeper she sets it, and the larger she makes it. Here every one may see, that the great Whore is a *bloody* Whore. She's drunken with Blood: which significantly expresses her great thirst after the blood of those she kills: so that she swallows down their blood greedily, without remorse, and without all reason, saving that they withstand her Innovations. Where shall we find this bloody drunkenness, so much, as in the bloody raging Massacres, Burnings, and Cruelties which have been acted under the dominion

and

and power of *Rome*; and of those who have been infected with her innovations? None like those. And that which heightens this wickedness, is, that she *is* drunk with the Blood of Saints τῶν ἁγίων, that is of holy men, innocent persons, who are of a Righteous life, and good conversation, and truly fear the Lord. Who are also called Martyrs or witnesses of Jesus Μάρτυρες, that is, such as bear witness to Jesus, acknowledging and owning him and his Doctrine, and willing to lose their lives; rather than to deny the truth delivered to us by him, and his Servants. Such as these she kills, because they see her innovations, and cannot stoop to them. That's greatly remarkable also, that her bloody drunkenness is such, as put *John* to admiration. *John* lived in times of Persecution, and saw cruelty enough no doubt, being banished

baniſhed into the *Iſle* of *Patmos* at that time: But that was not it that put *John* to an aſtoniſhment (as ſome would have it.) But it was ſomething that was to come to paſs afterwards, as the Angel ſaid, *Rev.* 4. 2. *I will ſhew the things which muſt be hereafter.* To ſhew *John* a Church (under the ſimilitude of a Woman) ſo far to go a Whoring from Chriſt after her own inventions, that ſhe did not ſpare his moſt precious Servants, nor any that adhered to them? but ſhed their Blood in abundance for the ſake of her inventions, and innovations, and yet profeſſed her ſelf to be the Spouſe, yea, the only Spouſe and Church of Chriſt: *I* ſay, to ſee one ſo highly profeſſing Chriſt, and yet acting ſo highly contrary to his nature, and deſtroying his Servants, this might indeed make *John* greatly to wonder with great admiration.

But

But the tyranny of thoſe preſent times that *John* lived in, under the perſecuting heathen Emperors, could be no ſuch admiration to him. For its no great admiration to ſee a known Enemy ſhed the blood of thoſe he is againſt. But to profeſs the higheſt Loyalty to Chriſt, and commit the greateſt Cruelty againſt his Children and People, this might put one to aſtoniſhment. *O Rome! Rome!* O backſliding *Rome!* Who could make *John* aſtoniſhed but thee! Who once was a pure Church: but to ſee thee profeſs the ſame Jeſus or Saviour as formerly, and be ſo cruelly hard-hearted as to devour the tender Lambs of Jeſus, who will rather dye than betray his Doctrine; and alſo to devour them ſo abundantly; who would not be aſtoniſhed at ſuch a degeneracy! O repent, repent, before miſery come upon thee.

Ano-

Another Character of the great Whore followeth *Rev.* 17. 7. and 18. *verſes. And the Angel ſaid unto me, wherefore didſt thou marvel? I will tell the Myſtery of the Woman, and of the beaſt that carrieth her,* ver. 18. *The Woman which thou ſaweſt is that great City which Reigneth over the Kings of the Earth.* Or nearer the Greek words thus, *which hath a Kingdom above the Kings of the Earth*: for the words of the Greek are theſe, Καὶ ἡ γυνὴ ἣν εἶδες ἔστιν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς These words being the interpretation of the Myſtery of the Woman; make it plain, that by Woman is underſtood, *That great City which hath a Kingdom above the Kings of the Earth.* Now where ſhall we find ſuch a City beſides *Rome*, that hath in it ſuch a Dominion, in which all theſe Characters of the great Whore are found?

Rome

Rome hath a Kingdom above the Kings of the Earth. And the Myſtery of iniquity may ſay the ſame? ſhe hath one in it, exalted above all, called God, above all Magiſtrates. So that you may clearly ſee That this great Whore, and the Myſtery of iniquity fall in one with the other: find the one, and you may find the other.

This great Whore, this Woman, this great City, is terrible to the Kings of the Earth, having a Kingdom above them. For She can ſtrike them with her thunder bolts at her pleaſure, and unthrone them, by moving the Waves of the Sea againſt them, againſt which there is no withſtanding. To ſpeak plainer, She can make them an execration with her Anathema; and then raiſe the Waves of the people againſt them which they cannot withſtand: and then Surrogate others

to

to take their Throne. Is not this to have a Kingdom above them? Yea ſo great a Dominion ſhe hath over them, that ſhe can make them buckle to her pleaſure, and wait at her gates, to humble themſelves at her Feet, as not worthy to kiſs her hands. This is to bring them lower, then a King brings his Subjects. For he admits his Subjects to kiſs his hand: But the diſtance between this great Whore and Emperors is ſo great, that its enough for them to kiſs her Feet.

Such power hath this great Whore had as to cauſe the Son to riſe againſt his Father, to turn him out of his Throne. *Henry* the fifth, the Son of *Henry* the fourth, when his Father was ſtruck with the Thunderbolt of Excommunication by Pope *Paſchalis* 2. and ejected from being Emperor; he roſe up againſt his Father, and put

put him in Priſon, where with grief of mind he died. And this *Henry* the fifth his Son declared, that he did not thus perſecute his Father out of a deſire to Reign; but (*Studio obedientiæ erga ſedem Apoſtolicam*) out of a zealous obedience to the Apoſtolick Seat, (for ſuch titles the great Whore hath arrogated to her ſelf.) This was done about the beginning of the 12th. Century. And in the 13th. Century Pope *Innocent* the third. *Othonem Anathemate ferit, Imperium ei abrogat, omneſque ab ejus obedientia & fide abſolvit.* He Anathematized *Otho*, deprived him of the Empire, and abſolved all perſons from their obedience and fidelity to him. And in Century 14. Hiſtory tells us of *Boniface* 8. that he writ, *ſe eſſe Dominum in temporalibus & Spiritualibus in univerſo mundo*, that is, that he was Lord both in Temporals and

and Spirituals in the whole World. And after his Death it was ſaid of him, *Hoc modo (ſc. mœrore animi) mortuus eſt Bonifacius ille qui Imperatoribus, Regibus, Principibus, Nationibus, Populis terrorem potius quam religionem injicere conabatur: quique dare regna & auferre, pellere homines ac reducere pro arbitrio animi conabatur. Platin.* Thus (that is, with grief of mind) dyed that *Boniface* who made it his buſineſs to imprint terror upon the hearts of Emperors and Kings, &c. Rather than Religion: and who endeavoured to *give* and *take away Kingdoms, to baniſh and call home*, at his pleaſure. But the height and Dominion of this great Whore or Popedom is ſo notorious, that I need not inſiſt further upon it.

Thus you ſee what a one the great Whore is: and how like to her the Popedom is, ſitting upon many

many Waters, *i.e.* Peoples, Multitudes, Tongues, Nations; drawing Kings of the Earth to commit Fornication with her, proſtrating themſelves to her Innovations, or Whoredoms; making alſo the Inhabiters of the earth Drunk with the pleaſantneſs of her Inventions or Innovations; born up with great power; living in great pomp; carrying the filthineſs of her Fornication in her hand, in a golden Cup, very taking to the carnal mind; and bearing upon her Forehead Myſtery, thats her name in part, ſhewing her affinity with the Myſtery of Iniquity; one alſo that makes her ſelf drunk with the plenty of blood of innocent people; and one that hath a Kingdom above the Kings of the Earth. Theſe are enough to know her by.

But the Angel ſtill goes further, to make her more fully known by

by other things appertaining to the *Beaſt* that carrries her, which is deſcribed by his ſeven Heads, and ten Horns. His Heads were ſeven Hills, and alſo ſeven Kings or Governments. His Horns were ten Kings.

I ſhall only take notice of that here which is eaſie for any ordinary Capacity to underſtand; and add that to the foregoing marks of the great Whore. And by this we may underſtand the very place where ſhe is chiefly to be found.

The ſeven Heads (ſaid the Angel) *are ſeven Mountains on which the Woman ſitteth:* This is one interpretation of the ſeven Heads, *She ſits upon ſeven Hills.* Now it's well known that *Rome* is ſcituated on ſeven Hills or Mountains. And therefore was known by the name *Urbs ſepticollis*, and *Septiceps*, and ἑπτάλοφος, which words

ſignifie ſeven Hills, or ſeven Heads. That's one Interpretation or unfolding of the ſeven Heads of the Beaſt that carries the great Whore. The Angel alſo gives another Interpretation of thoſe ſeven Heads: that both meeting together, they might make the more certain diſcovery of her. That ſecond interpretation was not then at that time wholly fulfilled, when the Angel gave it: And that ſtill adds more clearneſs and certainty to the applying of it to *Rome*. The interpretation is this, *And there are ſeven Kings, five are fallen, and one is, and the other is not yet come; and when he cometh he muſt continue a while.* Theſe ſeven Kings are rightly taken by prudent underſtanding men, to be the ſeven Governments that *Rome* hath had, *viz.* Firſt, *Kings*, ſecondly, *Conſuls*; thirdly, *Dictators*; fourthly,

ly, *Decemviri*; fifthly, *Tribunes*. Which five were fallen in *John's* time: then *One is*, said the Angel to *John*, and that was the *Emperors*, which made the *Sixth*, and was ſtanding in *John's* time. But the other, the *Seventh*, which was the *Popes*, is not yet come ſaid he. And when he is come, he muſt continue a while.

How aptly do theſe things fit *Rome*, even as a garment fitted to ones back. So that finding all theſe Characters of the great Whore ſo apparently in *Rome*, how can ſhe clear her ſelf from being that very great Whore?

Only this I would have the Reader to mind, that by *Rome* here I do not underſtand every individual perſon in her; but the Ruling Hierarchical power of *Rome*, which makes the carnal and earthly people drunk with the Wine of her Fornication, and

holds the People of God in Captivity under her. As *Jeruſalem* and *Iſrael* was charged with Whoredom in like caſe of following their own inventions, when-as all in it were not guilty: but God had a precious people in it, who were grieved therewith. So it may be with *Rome*. And ſo by Pope, I do not ſo much underſtand every individual Pope, as the Myſtery and the power of the Popedom in which they ſtand.

I now paſs on from the Hierarchy of *Rome* to the Inhabiters of the Earth, who are a People ſet on miſchief by the Whoredomes of the great Whore. Theſe are a People ſo intoxicated with the Wine of her Fornication (that is with the Innovations of the great Whore) that like drunken men they are full of quarrel, heady, bold out-facers of Truth, haters of

all that ſtands in the way of their Innovations, and ready with eager minds to embrew their hands in the blood of righteous people, if their Maſters do but call them Hereticks, and ſet them on; altho they have no other provocation, or reaſon to do it, but only becauſe they are againſt their Innovations. Theſe are very numerous, ſo that the great Whore wants not hands to execute her fury upon the innocent Servants of Chriſt, when ſhe ſees a fit time to employ them: And this they are ready to do in loyalty to her Uſurped Authority. And therefore altho they are not guiltleſs, yet ſhe is chiefly charged with being drunk with the blood of the Servants of *Jeſus*. As *David* was charged with the blood of *Uriah*, becauſe it proceeded from him: So the great Whore ſtands guilty of all the blood ſhed in obedi-

ence and loyalty to her Innovations. But it a dangerous thing to be an Instrument in the hand of those that fight against God, and against the simplicity and purity of his Ways, and innocency and fidelity of his Servants. It may go after with those that are drunk with the Wine of the great Whores Fornication, than which her that is drunk with blood: but I think none that understands the danger, would be in *Sodoms* case, because it shall be more tolerable for them, than for some other Cities at the day of Judgment.

There is a third sort of People under the Dominion of the great Whore, whom my Soul longs after; whose Spirits are drawn after the Lord, and who truly fear him; altho their understandings may be captivated under many of her Innovations. These when they

they come to see their liberty in the Lord, may say with the *Israelites*, *O Lord our God, other Lords besides thee have had dominion over us: but by thee only will we make mention of thy name*, Isa. 26. 13. *Other Lord have had dominion over us, to cause us to make mention of thy Name in their superstitious ways: but by thee only, even by thy self, and thy direction and assistance will we now henceforth make mention of thy Name.* They that have been in bondage under enforced Worship, when they are made rightly sensible of it, will see the dominion that other Lords have had over them, will not satisfie; but there will be a cry in their hearts, that the Lord alone may rule over their Conscience: and that all their profession of him, or making mention of his name, may proceed from himself: and so shall they worship him in spirit

and in truth. Theſe may ſay alſo with *Iſarel* of old, *By the Rivers of Babylon there we ſat down, yea we wept when we remembred Zion*, *Pſal.* 137. 1. I know whoſe caſe that hath been under leſſer Innovations. The heart that truly fears the Lord, and pants after him, longs after the purity of his ways: and when it gets a glimpſe thereof, ſits down weeping under all other bondages of humane traditions and Innovations, finding it ſelf as it were in a Captivity, or baniſhment from its own Land, which it longs to be at; and that is the enjoyment of the preſence of the Lord, in the purity and ſimplicity of his ways.

Now my Soul and Spirit ſimpathizes with ſuch as theſe, breathing to the Lord for their deliverance, whereſoever they are, having had a fellow-feeling of their Bondage; and I hope deliverance

draws

draws nigh to many. For what is their Captivity, but their Thraldom and Bondage under the Innovations of men? And what ſhall be their deliverance, but the falling of thoſe Innovations which hold them Captive, and their being ſet in the liberty of the Spirit. Though men have built a Tower of their own Inventions, whoſe top may reach to Heaven, and upon the top of which they pretend to ſet men into Heaven; yet down again this muſt tumble. This *Babel*, this Great Whore, this Myſtery of Iniquity, this Mother of Harlots muſt have a fall: and then that Voice will call to them from Heaven. *Come out of her my People that ye be not partakers of her Sins, and that ye receive not of her Plagues, Rev.* 18. 4. Now what ſhall be this great fall of *Babylon?* I anſwer, if we conſider what was the fall of the

Jews, we may partly underſtand thereby what ſhall be the fall of *Babylon*. The *Jews* fall was their continuing in that which God by Chriſt Jeſus came to put an end to. They fell ſhort of the Grace and Glory that was revealed and came by Jeſus Chriſt, altho they continue a People ſtill. So *Babylon* the Houſe of Captivity ſhall fall: Innovations or Inventions of men after which they have gone a Whoring, and under which the Seed of God hath been held in great bondage, theſe ſhall have their fall in the hearts of men; they ſhall underſtandingly ſee them to be hated of the Lord, and to be contrary to the Spirit of God, and to the Truth revealed by Chriſt Jeſus, and witneſſed by his holy Apoſtles and Prophets. And ſo they ſhall fall in their [illegible] And being ſeen and fallen in their hearts, they ſhall [illegible] ſtrongly

ſtrongly be called out of them them by the Spirit of God. For obſerve, after it is ſaid *Babylon the Great is fallen, is fallen*, that Voice is uttered, *Come out of her my People*. For after the great fall of *Babylon*, there ſhall yet be a Continuing in or upholding of her Innovations by ſome. But Gods people are called out: they that fear God and love his truth ſhall be called out; and ſo the reſt that remain in them, ſhall be captivated themſelves thereby, as a Bird in a Cage. For thoſe Inventions and Innovations of men ſhall become a *Habitation of Devils, and a hold of every foul Spirit, and a Cage of every unclean and hateful bird*, and that after *Babylons* great fall, *Rev.* 18. 2.

This fall of *Babylon the Great*; that is, the fall of mens Innovations ſhall be no ſmall matter: for it will carry along with it Plagues and

and Death, and Famine, and Mourning. The Scarlet coloured Whore, that hath been decked with Gold, and precious Stones, and Pearls, anp lived delicioufly, and Reigned in great Pomp, by by the Merchandize of her Innovations, ſhe ſhall have torment and ſorrow, and be pinched of her Deliciouſneſs, when men begin to ſee the cheat of her Merchandize, and will buy it no more, when they begin to ſee the Vanity and wickedneſs of her Innovations, and will no more buy any of them; then comes her Plagues and Torment, and Sorrow, and Famine, and Mourning. For what is it that hath upheld the Great Whore, but the Merchandize of her Innovations? And theſe things men ſhall come to ſee, and Kings ſhall ſee. And when they ſee it, they ſhall hate the Whore, and make her Deſolate and Naked, and ſhall Eat her Fleſh,

Fleſh, and burn her with Fire. Her Innovations are as her very Fleſh and Blood, which give her Comelineſs and Vigour: if you conſume them you put her to torment, and even eat her Fleſh, as it were, and burn her with Fire: and this even thoſe Kings ſhall do who have given their power unto the Beaſt that carries her, and whom ſhe hath drawn in to commit Fornication with her, *Rev.*17. 16, 17.

And bleſſed be God who hath put it into the hearts of ſome Rulers of the Earth, to make void one great Innovation of the Myſtery of Iniquity, for the deliverance of Gods people, that is, to oppoſe that perſecuting of one another for Conſcience ſake, or worſhipping God according to their Conſcience. This is a great ſtep of Reformation; and the King of Kings make them ſucceſsfull therein, and bleſs their good

Endea-

Endeavours: and open their eyes yet further, and the eyes of all that are honeſt hearted, to ſee ſtill further and further into the Myſteries of his Kingdom, and to embrace them; and alſo into the Myſteries of Iniquity, to turn from them.

Oh! What rejoycing will there be in the Earth, among all that fear God and love his truth, when the Inventions and Innovations of men are caſt out, and the ſimplicity of the Goſpel ſhall be free for all men to walk in! When thoſe Innovations of men that have cauſed ſo much bloodſhed, ſhall come to an end, and like a great Millſtone ſhall be caſt into the Sea, and be found no more; then will follow the Marriage of the Bride, the Lambs Wife; and Alleluiahs; For the Lord God omnipotent reigneth. *Rev.* 19. 6, 7.

A POST-SCRIPT, *to those that are Members or Upholders of the Great Whore.*

THE Lord seeks not the Destruction of people, but that they should repent of the evil of their ways and be preserved: and that's the desire of him who hath writ these things. Therefore his advice to them that find themselves included in Romane Innovations is this, to humble themselves under the mighty hand of God, and lay down what they find to be contrary to his Counsels; lest they suffer in upholding

that

that which God will conſume and deſtroy. For tho ſingle perſons cannot reform the degenerated State of things, yet they may reform themſelves. The Pope may reform himſelf; a Cardinal may reform himſelf, by withdrawing himſelf from that he ſees evil, and in humility of Spirit ſubmitting himſelf to the Counſels of God, and ſimplicity of the Goſpel, laying aſide the Innovations of men. The Lords pleaſure is, that man ſhould rather be preſerved than deſtroyed. *I wrold have healed Babylon*, (ſaith he:) Then if ſhe be not healed, where lies the fault? Is not her Deſtruction of her ſelf? Oh! that you could ſee the evils that are introduced into the profeſſion of Chriſtianity by the Wiſdom of men, and deſpiſe the World and the Glory thereof, and exaltation in the Earth, in compariſon of an immortal

mortal Crown of Glory which fadeth not as Earthly glory doth! How much better a purchaſe would you obtain, than the earthly fading tranſitory momentany glory of this world! And no man hath run himſelf ſo far from the Lord, but that there may be a returning, except he deny the Lord that bought him. They that were the greateſt Tranſgreſſors in the Churches of *Aſia* were adviſed to repent; and threatned if they did not: which implies that the mercies of God were ready to receive them, if they did repent. O return, return to the purity and ſimplicity of the Goſpel, as it was in the Primitive times of the Apoſtles: and lay aſide all theſe ſeparating Inventions and Innovations of men, which divide between Chriſtians and Chriſtians; that we may come into Unity as at the firſt. What!

Is

Is Christ divided? No certainly, he is One, and his Doctrine is One. Its the Device and Doctrines of men that divide. O what Acclamations of Joy will there be among all that love the Lord Jesus Christ in truth, when the separating Inventions and traditions of men are cast forth! *This is the great fall of Babylon over which the Saints and Servants of God shall sing Alleluiah.* But the Spirit of God seems to speak prophetically of *Babylon*, that she will not be healed, saying of *Babylon* of old, *we would have healed Babylon, but she is not healed.* And I think there is little ground to expect that so great a Society of men, so strongly conjoyned in a Mystery of Innovations, can make a publique Reformation of themselves together; because its most likely that the greater number of them will be for maintaining their earthly

earthly Intereſt, and worldly Glory, that they have in their Kingdom of Innovations: therefore the Lord calls to particular perſons to withdraw, ſaying, *Come out of her my People, that ye be not partakers of her Sins, and that ye receive not of her Plagues*, Rev. 18. 4. For let her be as ſtrong as ſhe can, yet ſhe hath to deal with one that is ſtronger. *Strong is the Lord God who judgeth her*; ſo that ſhe cannot avoid his Stroke. Therefore let all that fear the Lord come out of her; come out of the Inventions, Innovations, or Traditions of men, into the ſimplicity and ſincerity of truth, where you ſhall find the Comfortable preſence and power of the Lord going before you, and as a Lamp enlightning your paths, that you may follow him in ſafety, and ſatisfaction to your Souls, as he leads and goes before you.

Δόξα Θεῷ ἐν ὑψίστοις.

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